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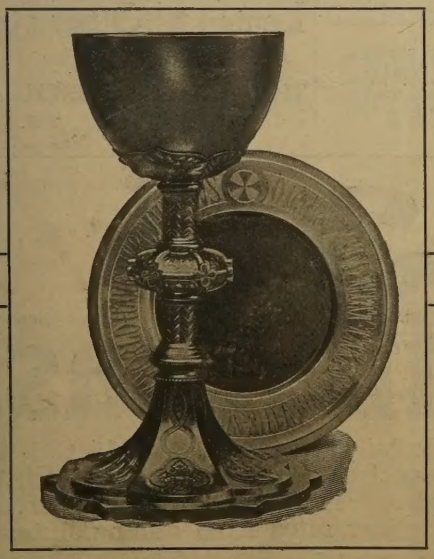

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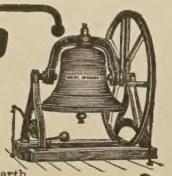

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Editorials and Comments

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FOR THE FIRST SUNDAY IN LENT.

THE Church calls us at the Lent season to conflict, and, in order that the conflict may be effective, to discipline. As the example of how this conflict shall be maintained, and how this discipline applied, she points us, quite at the start, to the great picture of Christ's temptation in the wilderness.

The battle is upon us inevitably: Lent does not create it. If, however, we have ceased to contend, if we have relaxed discipline and given ourselves over to a non-resistance of evil, Lent summons us to put on again the armor, and to take our place once more in the ranks of the faithful.

Especially does it become us to remember, that we are to resist, as did Christ, "steadfast in the faith."

Our Blessed Lord, face to face with Satan in the wilderness, did not altogether rely upon His divinity, as though He were God alone, but fought the battle as well in His humanity, as one of ourselves, not disdaining the aids that are ours, "steadfast in the faith." He fasted; He prayed; He was vigilant; He defended Himself with "the sword of the Spirit, which is the Word of God."

Shall not we resist the same enemy in the same way?

There was moral heroism in some of the pagan philosophers; but they are not to any great extent our example. It is our higher privilege to resist the adversary, "steadfast in the faith." We may—we must as Christians— rely upon the grace of our Baptism and the grace of our Confirmation. Strength may be ours, from the Bread of Life. We may prepare ourselves for this conflict, as have the saints in all Christian ages, through the discipline of a Rule of Life. The Holy Ghost, "God within us," will bear the brunt of our conflict, if we will to have it so; and His sword, the word, is ours to an extent and in a degree which surpass the privilege of the days of old.

We will fight our battle, then, not as pagans, not as mere men of the world, strong in the imagined excellence of a "native nobility," but as Christians, "steadfast in the faith."

To us, therefore, the appeal of Lent shapes itself thus:

That we will discern anew our inevitable conflict with Satan, and realize to the full the gravity of its issue;

If we have ceased to struggle, that we will return again and at once to the ranks of the faithful;

Above all, that we will resolve to "resist, steadfast in the faith," not unhelped by divine grace, but using every advantage that is ours, through Him who hath "delivered us from the power of our enemy" and "redeemed us to God." B.

Two Mohammedans baptized at Delhi, India, by Anglican missionaries this year were both led to Christianity by reading books written by the late Rev. Dr. Imad ud Din of Amritsar; himself a converted Mohammedan. The fact that the words of this dead preacher live is an illustration of the value, often forgotten, of the literary branch of the missionary work.

One gets a glimpse of the real facts from the following bit of description from an S. P. G. missionary in South Africa: "Our bell is a broken pick tied to a branch and beaten with a bit of stone. You should see my dear students at a lecture. Their attention is simply glued from beginning to end; and you can easily tell when an argument has gone home, for a great light comes over their jolly, black faces and they give vent to a strange grunt of appreciation."

No pleasure is comparable to the standing upon the vantage-ground of Truth.—*Lord Bacon.*

PRAYER AND POLITICS.

THE one department of our common life which Christian people almost universally neglect to consecrate with prayer, is our political, and particularly our municipal relationship; and the one department of our common life that most frequently goes wrong, with scandals, personal corruption, and many attendant evils, is our political, and particularly our municipal relationship.

"This kind goeth not out but by prayer and fasting," was our Lord's explanation to His disciples as to their failure to cast out a devil from a "certain man's" son.

Demoniac possession of individuals, in the sense in which the phenomenon was observed in New Testament days, appears to have flown before the baptismal sign of the cross. The Incarnation has already had a marvellous effect in lightening the world's darkness. The devil is not cast out of the world, nor out of the hearts of men, but narrower limits have certainly been placed upon his activity. The world is no longer the devil's world.

It is frequently said that "Corporations have no souls." It is equally true that municipalities are similarly exempt. Perhaps it is this soulless estate of corporations and municipalities, rendering them incapable of receiving Holy Baptism, that has made them conspicuously open to demoniac possession. Certainly it is true that, whatever be the names on the municipal ticket that wins success at the polls, the real victor not infrequently proves to be the devil; and "To the victors belong the spoils," is certainly the battle-cry of the devil's party, however it may have been adopted as well by other parties that suppose themselves to be free from satanic domination. One need not believe all that Mr. Lincoln Steffens intimates each month in *McClure's,* to become convinced of this. As to corporations, one can hardly continue his alternate reading of Mr. Lawson in *Everybody's* and Mr. Donohoe in *Public Opinion,* without reaching a tolerably firm conviction that the devil finds an easy entrèe into corporations of sufficient magnitude to make possession worth while to him.

Perhaps the overwhelming spiritual force of prayer is nowhere more strongly vindicated, than by this obvious truth, that in the realm of our common life which Christians ordinarily exempt from prayer, the devil is most firmly established.

That Christian ministers primarily, and Christian people secondarily, in a certain American city, should have spent a day in fasting and prayer, to invoke the divine aid against municipal corruption which they found intrenched in their city, has struck the world at large in curiously mingled aspects. To some, it is the subject for attempted witticisms; to others, a well-meant but wholly useless proceeding on the part of weaklings; to others, a pandering after notoriety; to still others, an indication of lunacy on the part of its participants; but to some it is the employment of an actual force, generally unutilized, which is capable of moving a mountain, of revolutionizing a nation, or of casting out a devil. And the extent and vitality of the force thus set in motion depends very largely—not entirely—on the amount of faith which the suppliants are able to inject into their prayers. Faith is the force behind the force that moves God into action.

There is indeed a peril in such united prayer for so specific a blessing. It is no part of the duty, nor is it the right, of the suppliants to pass judgment on individuals. They may not resolve themselves into a spiritual grand jury, framing an indictment against city officials for malfeasance in office, or for other crimes. If they go to pray, it must be for relief from conditions that exist, for pardon for unnamed sinners, for guidance to those in authority, for direction to themselves. Beyond that they may not go. A real danger in intercessory prayer is that of libel against the person prayed for. We have seen intercession papers of Churchly organizations that were not free from this danger. It is a danger that especially attends a united offering of prayer for redress from municipal wrongs.

God does not require prompting. The spiritual force inherent in prayer does not depend upon mapping out a line of action for Almighty God. The fundamental error of Christian Science is that it serves an ultimatum upon Almighty God, requiring a certain exact manner of action on his part; in place of the filial prayer of the son to his Father, who is better able to direct the channel in which the answer to the son's prayer may take, than is the son to suggest it. Others than Christian Scientists may easily fall into a like error. The test of a righteous prayer is to be found in the condition attached by our Lord Himself: "nevertheless not my will, but Thine be done."

We are thoroughly in earnest when we say that we believe that Satan may possess, and does sometimes possess, a group of men or a whole municipality in such wise that their common action is controlled for his diabolic purposes. We thoroughly believe that prayer and fasting are right spiritual forces to be directed against such diabolic possession. We believe that such prayer should leave God to reveal its answer. We believe that it is the duty of Christian people thus to pray, and that they are conspicuously neglecting that duty to-day.

And we feel that the very least of sensationalism, of parade, of publicity, of criticism of individuals, should attend such common prayer.

IN the New York *Evening Post* we find the following:

"*To the Editor of The Evening Post:*

"SIR:—My attention has only to-day been called to a paragraph in your issue of January 28th last, culled from THE LIVING CHURCH (P. E.) of Milwaukee, which seems to call for a slight correction. The Bull referred to was one issued by Paul IV. and not by Pius IV. Consequently, all the writer's reflections upon the matter generally and upon me personally have no point whatsoever. I am

"Yours truly,

"London, February 10. FRANCIS A. GASQUET."

In reply to this correction we would say: the report of Dr. Gasquet's lecture, though not purporting to be verbatim, was printed in quotation marks, was copied from the New York *Sun* into most of the Roman Catholic papers, without correction, was so detailed as to occupy more than two columns of ordinary newspaper length and type, was not challenged by correspondents of any of these papers (so far as we have seen them), though the report must have been read by many persons who heard the lecture; and the name of Pius IV. was many times repeated in the text. Hence it is the Roman Catholic press of this country and England, and in no sense THE LIVING CHURCH, that is responsible for any misrepresentation of the lecturer that may have occurred. The Roman press is shown in a very unfavorable light; and any "reflections upon the matter generally" which were made by THE LIVING CHURCH, were reflections that were amply justified by the fictitious story concerning Anglican Orders which was given currency by that press. Any reflections "upon me personally" were conspicuous by their absence; THE LIVING CHURCH does not throw mud. So far as Churchmen are concerned, Dr. Gasquet's authorship is of little importance; the important fact is that the story was told by, and remained uncontradicted by, the Roman press quite generally. It is the story and not its reputed author that is under discussion.

But we have now Dr. Gasquet's admission that the story of a forgotten bull issued by Pope Paul IV. (instead of Pius IV.) and promulgated in England by his legate, Cardinal Pole, is authentic. We shall not press his admission farther. The article attributed to him contained a mass of misstatements, and in a letter to the *Tablet* (London), he says that

"The greater part of it is certainly not what I said at all; much is obviously contrary to fact, as all who know anything about the subject will see, and the rest is so distorted from what I did say as to make me think that some one has been perpetrating an American joke at my expense."

Such being the case, we confine our present criticism solely to Dr. Gasquet's admission in the *Evening Post.*

The bull of Paul IV. referred to is evidently that entitled *Praeclara Carissimi,* which is cited by Leo XIII. in his own bull on Anglican Orders.

Now it is notorious that the Latin of Paul IV. is so barbarous and so difficult of interpretation that scholars have never been able to discover precisely what it implied. Another of his bulls sent to England in the same year as this in question—1555—accompanied the pall which was sent by the Pope to Nicolas Heath, who had been Bishop of Rochester and then of Worcester, and who was now raised to the archiepiscopate of York by papal appointment during the reign of Queen Mary. Heath had been consecrated, together with Edmund Bonner, in 1540, according to the Latin ordinal, but after the break with the papacy under Henry VIII. A passage in the bull, as literally translated as possible, seems positively to condemn Heath's orders, as having been obtained in schism. Dixon translates the passage in question:

"We appoint thee to the vacant church of York; and *thou mayest be consecrated by any Catholic bishops in communion with the Apostolic See*" (*Hist. Ch. of Eng.,* IV., 388).

Notwithstanding this apparently plain requirement of con-

secration *de novo* to one who had been a Bishop for fifteen years, the bull proceeds at some length to recite the facts concerning his former consecration which "only on account of the schism [was] lacking in the actuality of the episcopal order," and concludes with a recognition of Heath's episcopal character. But a controversialist could easily quote the passage we have italicised as showing that the bull in question distinctly required re-consecration of a Bishop consecrated during the "schism." Yet Heath and Bonner, consecrated together, were among the most conspicuous of the Marian Bishops, though never re-consecrated.

Somewhat similar is the instance in which this alleged condemnation of Anglican orders by Paul IV. was pronounced. The Pope quotes that bull as enumerating certain, who are assumed to be the Edwardian Bishops, as having "obtained as well orders as benefices *nulliter et de facto.*" The fact was at once published after the papal letter had been issued, that the language of the bull did not make this declaration at all, and that the Pope had overlooked in his quotation the term *"concernentia,"* so that it was not "as well orders as benefices" that were pronounced invalid, but "certain dispensations and indults *concerning* orders and benefices." The difference is obvious at a glance. The Pope chose to quote the document of his predecessor inaccurately, although the text of it had then quite lately been published in *The Tablet,* being presumably this wonderful discovery whose publication is attributed by Dr. Gasquet to his own activity in unearthing it from the musty records of the Vatican. Just why the Pope should have misquoted it never was explained. Since, however, Dr. Gasquet vouches for the statement that it was the discovery of this bull that turned the tide of papal investigation against Anglican orders, and the bull in question does not assert what the Pope read into it, the case for the Roman contention is as weak as though Dr. Gasquet had permitted the original statement to stand, whereby a bull of Pius IV. should have been promulgated and made effective by a legate who had died before the Pope began his pontificate.

And there is abundant evidence that the bull was not so understood at the time of its promulgation. Pole "reconciled" the nation to the Roman see without the smallest suggestion that the reconciliation did not carry with it a recognition of the validity of the orders of those ordained or consecrated according to the English ordinal. Where Edwardine Bishops and priests were deprived, the charges against them were that they had married, or that they were heretical in their belief concerning the Holy Eucharist; never once that their orders were invalid. It was reported that this same Pope had informally proposed to Queen Elizabeth to recognize the Book of Common Prayer, if she would recognize the papacy. The report cannot, indeed, be proven, but the widespread belief in its authenticity shows that it was not dreamed at the time that the same Pope had already pronounced orders conferred by that book to be invalid. Finally, and most conclusive of all, English Churchmen of the papal party continued, after the restoration of the Book of Common Prayer, until 1570, to receive the sacraments in their parish churches, from priests consecrated by the very ordinal now said to have been condemned by the Pope in 1555. Not till the former year did the successor of the Pope in question call his adherents in England out of the communion of the Church of the land. Surely this is abundant proof that the validity of the orders of the priests who consecrated the Blessed Sacrament, was entirely recognized.

Of course it is unnecessary at this day to discuss the condemnation of Anglican Orders pronounced by Leo XIII., which was thoroughly riddled at the time it first appeared. We only venture to add the statement that Dr. Gasquet's corrected version of what he said has not made that bull less creditable in the eyes of the Christian world, and Roman Catholics, who cannot and will not always be blinded by perversions of history, will some time see it for themselves.

IT is with the keenest regret that we learn that the Rev. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester, N. Y., has joined the small company of priests who feel able to deny the Christian Faith which they have sworn to maintain, while yet continuing to use the Church's offices, creeds, and sacraments. The Rochester *Democrat* of February 20th prints what purports to be a verbatim report of a sermon in which the speaker advertises his own unbelief.

"In the light of scientific research," Mr. Crapsey is quoted as saying, "the Founder of Christianity, *Jesus, the son of Joseph,* no longer stands apart from the common destiny of man in life and death, but He is in all things like as we are, born as we are born, dying as we die, and both in life and death is in the keeping of that same divine power, that heavenly Fatherhood which delivers us from the womb and carries us down to the grave. When we come to know Jesus in His historical relations, we see that miracle is not a help—it is a hindrance to an intelligent comprehension of His person, His character and His mission. We are not alarmed, we are relieved when scientific history proves to us that the fact of His miraculous birth was unknown to Himself, unknown to His mother, and unknown to the whole Christian community of the first generation."

And much more of the same import.

Believing as he does, and continuing to use the Church service, Mr. Crapsey becomes an idolater; for, outwardly, he worships as "Redeemer of the world" one who, he believes, differs in no respect from other men, and who, moreover, is dead. This is one of the results of the peculiar point of view whereby certain men, not many in number, can reconcile their teaching with their public prayers, which in fact contradict one another.

For Mr. Crapsey in his fall, we have only a keen pity. He was once a devout, spiritual-minded priest, to whom many looked for guidance. It has been suggested that a period of complete mental rest may even yet restore him to his earlier faith and to his former usefulness as a spiritual guide. We trust it may be so. If he is not misrepresented in the report that purports to be verbatim, he has now renounced the Christian religion, whatever be the deistic views which he yet maintains. A Christian by baptism and a priest by his own free choice, he has seen fit to declare his conviction of the falsity of the teaching he has sworn to maintain, while yet retaining the emoluments and the title of his cure.

We shall not intrude upon the local administration of the Diocese of Western New York by suggesting any line of action to those in authority, particularly as we understand the case is now under consideration; but it is obvious that the Church must be purged of the avowed unbelief of this one of her commissioned priests.

And may God, in His love, have mercy upon his soul!

IT is our intention shortly to review the new canons of the American Church, which have now been published and are available for those who care to study them. In the instance of the new canon (14) "Of the Filling of Vacant Cures," the new provisions affect so large a number of Churchmen, prescribing, as they do, the new order of the Church to be observed in filling a vacant rectorship, that it seems appropriate to reprint the canon in full, which follows:

"CANON 14.

"OF THE FILLING OF VACANT CURES.

"I. When a Parish or Congregation becomes vacant, the Churchwardens or other proper officers shall notify the fact to the Bishop. If the authorities of the Parish shall for thirty days have failed to make provision for the services, it shall be the duty of the Bishop to take such measures as he may deem expedient for the temporary maintenance of Divine services therein.

"II. No election of a Rector shall be had until the name of the Clergyman whom it is proposed to elect has been made known to the Bishop, if there be one, and sufficient time, not exceeding thirty days, has been given to him to communicate with the Vestry thereon.

"III. Written notice of the election, signed by the Churchwardens, shall be sent to the Ecclesiastical Authority of the Diocese. If the Ecclesiastical Authority be satisfied that the person so chosen is a duly qualified Minister, and that he has accepted the office, the notice shall be sent to the Secretary of the Convention, who shall record it. And such record shall be sufficient evidence of the relation between the Minister and the Parish.

"IV. A Minister is settled, for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently by any Parish, according to the rules of said Diocese, or for any term not less than one year."

Let it be observed that according to this canon, (a) failure on the part of any parish to provide for services for thirty days shall justify the Bishop in taking action; (b) the Bishop must be consulted before a rector is called; and (c) he must be notified in writing of any election to a rectorship.

We learn that the Bishop of Pennsylvania has sent copies of this canon to the authorities of all vacant parishes in that Diocese. It would not be unwise for members of vestries to cut out and retain the text of the canon, for use when the emergency of calling a rector may arise.

ENGLISH CONVOCATIONS IN SESSION

Work of the Convocation of Canterbury Outlined

SOUTHWARK BISHOPRIC TO BE FOUNDED AT ONCE

Other English Church News.

The Living Church News Bureau
London, February 21, 1905

BOTH Convocations of Canterbury and York met for the despatch of business on Wednesday last, the former holding its sittings at the Church House, Westminster, and the latter in York Minster. In the Upper House of the Southern Province, the Archbishop, who presided, brought forward as the first business the consideration of the report of the Upper House as a committee on the Athanasian Creed. He mentioned that soon after their session in July last he, on his own initiative, wrote to the Metropolitans and Primates of those other portions of the Anglican communion whose use of the Creed corresponded with that of the Church in England, respecting the view taken of the subject in their respective provinces, or, if the subject had not recently been under discussion, for such opinion as they were able to form respecting the probable view which would be adopted by their Bishops, clergy, and laity if such a discussion were held. He had received replies in all but two instances. His opinion was that in such a matter it was eminently desirable to go properly forward when once they had started, and not to turn back until they had arrived at a definite conclusion. At the same time, he suggested that the House would perhaps be best advised in waiting until he had received the whole of the replies to his letter. Meanwhile, those already received could be printed and circulated. It was finally agreed, at the instance of the Bishop of Salisbury, to postpone the discussion until the May group of sessions.

On the Upper House resuming its sittings the second day, the Lord President, having summoned the Prolocutor and his assessors from the Lower House, dealt with the request of the Lower House last year that a joint committee might be appointed to consider the "somewhat abstract" question (the words with inverted commas his own) of the relation of the Church of England as a national Church to the Catholic Church as a whole throughout the world. He stated that such immense weight attached to a report of a joint committee, and many of the members had so little time to give to long and detailed study of the subject, that he thought a joint committee would be unwise on so large a question. At the same time, there was nothing to prevent the subject being considered by a committee of the Lower House, some of whose members "had fortunately more leisure than most of the Bishops."

The Archbishop of Canterbury, on the following and last day of the session of Convocation, having again summoned the Prolocutor and his Assessors from the Lower House, referred to the *gravamen*, signed by a number of members of that House, which had been presented to him on Wednesday, requesting their lordships of the House over which he presided, in conjunction with the Upper House of the Northern Province, in view of the growing indifference to religion, and even hostility to Christianity, in many parts of the country, to consider if it be possible to call upon the whole Church in England to unite in prayer for the outpouring of the Holy Spirit on the work of the Church throughout the land. Their lordships, the Archbishops said, had considered the matter in committee, and it was their intention to have Whitsunday this year in a special way marked as the occasion for united prayer for the spiritual work of the Church.

The Lower House of the Convocation of Canterbury assembled under the presidency of the Prolocutor (the Dean of Windsor), there being a large attendance. A long and animated debate ensued on the burning questions involved in the setting up of the new Representative Church Council. Canon Sanderson (Chichester), who has rather taken the lead amongst the clergy in upholding the Catholic position on these questions, moved the following resolution:

"That in order that the Representative Church Council may receive the confidence and support of Churchmen, it is requisite that the following safeguards be provided:

"1. That the independence and powers of the ancient Houses of Convocation should be preserved undiminished.

"2. That all decisions touching either the doctrine or the discipline of the Church should be reserved for the Episcopate acting in association with the Presbyterate, and that the House of Laymen should not have any share in determining, as distinct from discussing, questions touching either the doctrine or the discipline of the Church.

"3. That the initial franchise for the election of the Members of the House of Laymen should be granted to communicants only, without regard to any civil qualification.

The resolution was then discussed in sections; and, in proposing Clause 1, Canon Sanderson said it was really a question of which body was to be "the supreme and final authority" on matters of doctrine and discipline in the Church of England —the new Council or the old Convocation? Prebendary Villiers, who seconded, called upon the House, above all, to make it impossible that the laity should be placed on an equality with the Bishops in the government of the Church. The Archdeacons of Lincoln and Dorset and Canon Ball spoke next in opposition, the last speaker deprecating the suggested removal now, in February, of the stones one by one of the new building which were laid last July. The Archdeacon of Winchester and the Bishop of Derby, in bringing in the "previous question," seemed to be also hostile towards the resolution. The "previous question" was eventually lost, and Clause 1 was passed *nem. con.*

Clause 2, then introduced by Canon Sanderson, also gave rise to a vigorous discussion. The Canon thought the Church could not now make "a reversement of the whole plan from the beginning," and give a share in the government of the Church, and in decisions on the faith of the Church, to the laity. Prebendary Villiers, in seconding, hoped that matters of doctrine and discipline might long remain in the hands of the Bishops—"notwithstanding the Royal Commission." The Archdeacon of Lincoln did not believe the laity could be kept "in leading strings," as they so long had been. The Dean of Norwich, who is reported to have delivered a long and eloquent speech, pointed out that the passing of this resolution would be "like breaking with the Church in the Colonies, and in the United States, and in Ireland," for in all these parts of the Church the laity had been given the position which this resolution would deny them. After further discussion, including a vehement speech against the resolution by Canon Henson, Clause 2 was passed in the following modified form:

"That the final decision in all matters of doctrine or discipline in the Church should remain with the Episcopate."

The remainder of the session of the Lower House was chiefly occupied with a debate concerning the Dean of Canterbury's appeal to the first six centuries, which arose on a resolution moved by Dr. Wace, and seconded by the Dean of Salisbury (Bishop Webb). The Dean of Christ Church, Oxford, speaking against the resolution, said that it contained a certain ambiguity which would entail the doing of the work all over again. Canon Henson also spoke in opposition, but from his own peculiar standpoint as one who repudiated altogether any appeal to Catholic antiquity. The Dean of Westminster said if the Dean of Canterbury would leave out of the resolution any definition of what was or was not Catholic, which, in his opinion, was a matter of extreme ambiguity, he would support it. The Dean of Canterbury thereupon accepted this modification, and then submitted his resolution in the following amended form:

"That the appeal to antiquity may rightly be interpreted as an appeal to the general practice of the Catholic Church in the first six centuries, and that amidst present controversies a fuller recognition of this principle is much to be desired."

Prebendary Villiers, in continuing the debate, did not think that particular effort for peace would have success. The Dean of Canterbury, in replying upon the whole debate, referred to the Dean of Christ Church's criticisms as to the efficiency of his proposal, *e.g.*, in the case of vestments, Dr. Strong having said that the real difficulty there lay in the interpretation of the law of the Church. The Dean hoped that matters would not be forced to a hard legal decision on that question; for if so, the whole Evangelical parts would have to leave the Church the next day. If it was not to be forced to a hard legal decision it could be settled on some broad principle, and the principle for the best working out of the matter was, in his opinion, the principle he had commended to them. The resolution having been put in its amended form, was carried without one dissentient voice.

The consultative body of the Canterbury House of Laymen also sat last week at the Church House, Lord Ashcombe presiding. The principal debate had reference to the general question of lay ministrations in the congregation, in connection with the series of resolutions of the Lower House of Canterbury Convocation agreed to last July relating to readers and subdeacons; and upon this an important amendment was moved

by Sir Lewis Dibdin, and carried unanimously, providing that laymen shall not be authorized "to read any part of Divine service which the rubrics direct to be read by a clergyman, or give an address during any of the appointed services of the Church." The House, in concluding its business, resolved to ask the Archbishops of Canterbury and York to appoint a representative committee of clergy and laity to prepare a scheme for a large increase of the episcopate.

My report of the proceedings of the Convocation of York and of the House of Laymen for that Province must be left over until next week.

The Bishop of Birmingham, who when he was Canon of Westminster was at times good deal of a sufferer from an affection of the eyes, is again troubled with the same complaint, in dealing with which, in view of his approaching enthronement, he is obliged to submit to drastic measures. Writing to the Birmingham *Daily Post,* his lordship says:

"I am advised that if I am to be able to begin work at the enthronement, March 2nd, I must consent to abandon it altogether, as far as the Diocese is concerned, until then. I am not only forbidden to read and write, and make public appearances, I am also forbidden to have the letters read to me, or to dictate answers. I must be allowed to cease to exist until March 2nd."

At a meeting of the Council of the Southwark Bishopric Fund, held under the presidency of the Bishop of Rochester yesterday week at St. Saviour's chapter house, Southwark, a resolution was passed authorizing the Ecclesiastical Commissioners to proceed forthwith to institute the final process for the constitution of the new see of Southwark. In point of fact, however, the sum of £1,500 is still needed to complete the statutory sum of £109,000 for the endowment of the new bishopric; but it was further agreed at this meeting that the Bishop of Rochester be authorized to borrow the sum of £1,500 from the bankers on his own security, the Council giving the Bishop their moral guarantee that the sum should be duly repaid.

The result of the ballot for private Members' Bills this session of Parliament, which has now been announced, must be somewhat disappointing to the supporters and friends of the annual measure for legalizing "the coupling together otherwise than God's Word doth allow" of a man and the sister of his deceased wife. The member who has introduced the Deceased Wife's Sister's Bill of 1905 has secured only the seventh place.

J. G. Hall.

REPENTANCE.

"Of all acts, is not, for a man, repentance the most divine?"
—Thomas Carlyle.

Of all the acts, O God! of mine,
To do,—Thou givest me,—
Repentance is the most divine:
It opens most my heart to Thine,
And brings me nearest Thee.

And so, dear Lord, by this, I know,
If great my fault shall be,—
If then my tears in sorrow flow:
If deep-abased to Thee I go,
'T will bring Thee nearest me.

Then give me, Lord, whene'er I fall,—
For fall to fall succeeds,—
A heart that, bleeding, yet shall call,
And struggling on again, o'er all,
Shall find the Heart that bleeds.

And nightly, ere I fall asleep,
Whate'er the day hath been,—
Let penitence my eyelids steep,
That near to Thine, my heart may creep,
And be received within.

So, God, for all my faults to be,
Divine repentance give,
Until, through Him who died for me,
Forgiven all, I come to Thee,
The life divine to live.

Temptations may be considered as coming either from God or from the arch enemy of God. The temptations of God strictly involve in them no more than a trial of principle; the temptations of Satan involve in them the infusion of moral evil into the mind: this is the difference.—*Rev. W. Howell.*

If thou desire the time should not pass too fast, use not too much pastime; thy life in jollity blazes like a taper in the wind; the blast of honor wastes it, the heat of pleasure melts it; if thou labor in a painful calling, thou shalt be less sensible of the flux of time, and sweetlier satisfied at the time of death.—*F. Quarles.*

FRENCH DISESTABLISHMENT

As Proposed by the New French Government and as Viewed at Rome

RELICS STOLEN FROM A PARIS CHURCH

Peace Established Between Greeks, Syrians, and Anglicans, in Australia

The Living Church News Bureau
Paris, February 15, 1905

FRANCE.

THAT which was prognosticated with regard to the change of Ministry in Paris, and its probable effect upon the religious question, seems likely to come true, viz., that the change of personages in the present cabinet will not alter the spirit of the Chamber. To an extent, a succeeding cabinet is pledged to carry out the projects that its predecessor had placed upon the stocks. The Government has definitely decided upon the project of separation, elaborated by M. Bien-venu Martin, Minister of Public Worship. It is now before the Chamber. It is rather curious to remark that this present proposition bears the signatures of *four* ministers—those of the President, the Minister of Public Worship, that of Delcasse, Minister of Foreign Affairs, and of the Home Secretary, as we should term him.

That promulgated by M. Combes bore *only* his own signature.

The Bill contains thirty-two clauses, divided into six chapters. The first three chapters are based upon the separation proposals presented by M. Briand.

The really new portion of the Bill is contained in Chapter IV. The religious associations, instead of being permitted, as M. Combes proposed, to constitute unions not extending beyond the limits of one department, may form unions extending over ten departments. These unions will have a legal status.

Chapter V. provides for the punishment of ecclesiastics who, in Cathedrals, churches, chapels, etc., distribute writings or deliver speeches containing a direct provocation to resist the execution of the law, or tending to encourage one class of citizens to take up arms against another. Any ecclesiastic who, by a speech or writing distributed in a church, insults or defames a citizen entrusted with a public duty, or who seeks to influence the vote of electors, is liable to a fine varying from 500f. to 3,000f., or to imprisonment from one month to a year, or to both penalties. For seeking to incite people to revolt, or to resist the execution of the law, the penalty is from three months' to two years' imprisonment.

The public journals have been busy in pointing the differences which are apparent in the three projects that have been in contemplation, of which I have spoken from time to time as the circumstances arose; those of Combes, Briand, and the present Government.

The differences are so slight that noting them would hardly interest the public outside France. Perhaps the most important fact about the present project is, that whatever is done will be done more quietly, and less offensively, than would have been the case had M. Combes' proposals been carried out under his rather despotic supervision. *"On fera le mal, mais avec moins de brutalité,"* is the verdict of those who see most clearly behind the scenes. The most delicate question to decide, will be that which touches the public buildings consecrated and set apart for public worship. The present proposition leaves these for two years in the hands of their actual possessors, after which time they are to be rented. This, in the case of Roman Catholics, I do not think for a moment the Pope will permit.

The following are the comments (by to-day's, February 12th, telegrams) of the correspondents in Rome, regarding the manner in which the Vatican looks at the matter:

"The text of the law on the 'separation' has not caused any surprise. The general opinion has been for some time, that it would be much better to get clear of the false position in which the Vatican was placed—in a word to bring matters to an issue,—than to stumble on in the present state of uncertainty."

The Pope will now be enabled to act with a free hand. That which is complained of is the attitude of French Roman Catholics. If these had worked together with unanimity, instead of losing themselves in disputes and polemics, and seconded the Pope heartily, instead of throwing the onus of answering all questions upon Rome and the Vatican, a better outcome might have been achieved. At the Curia the law is considered too radical. It provides an excuse for the Government's inter-

meddling in matters not merely administrative, but in those which are purely religious, as well. It is certain that the Pope will take action the moment that the law is sanctioned, and, moreover, that he will do so with decision and firmness "without respect of persons."

No one can say what measures he will adopt, not even his Secretary of State; for Pope Pius X. is a man who acts often *"a l'impromptu."* He may do so in this instance, in a manner that may astonish the world. It is known that lately he has paid a good deal of attention to the views of the "Intransigeants" of France.

It is interesting to see how actually by capable persons in Rome the crisis is contemplated. So I have ventured to translate at length.

The general verdict seems to be that "by this coming rupture the revenues of the Holy See will suffer considerably, but in compensation that the spiritual power of the Pope will be increased enormously."

RELICS STOLEN FROM A CHURCH.

A serious sacrilegious theft has been committed in one of the churches of Paris, St. Eustache. This church is famed for its music of a certain kind—not Plainsong, certainly—and is forward always in commemorating St. Cecilia's day, by an ornate Mass, a great deal too much on the level of a "Concert of Sacred Music." St. Eustache, the patron saint, whose relics have been violated and stolen from the place of their repose in a "chasse" (or reliquary box) in the form of a Greek cross placed in the church, was a Roman soldier towards the close of the first century. Certain visions were accorded to him. Like Job, he passed through many vicissitudes, prosperity, misfortune, restoration to former favor of the Roman Emperor. In the end, being summoned to join in sacrifice to the pagan gods, he refused, and was condemned with his family to be encased in a brazen bull and burnt. His martyrdom was in 118 A. D. The relics, which at one time had been placed at St. Denis (in 1573), were brought back to Paris rather more than 100 years ago (1791), and consisted of isolated fragments of bone, well "authenticated." The motive of the theft does not seem to be very clear; unless it be the prevalence of the same spirit of evil to destroy all things sacred, that has shown itself already in the East at Kason in Russia, and is having its reflection in the West in Paris.

ROME.

There seems to be a strong feeling in Rome that the relations between the King and the Pope must sooner or later undergo some modification. It is an open secret that before the recent elections in Italy, overtures were made by the Government to the Vatican with a view of inducing the Pope to permit the intervention of Roman Catholics at the polls in the interests of law and order. This situation has provided a theme for all the illustrated papers. Thus one represents a servant entering the studio of Cardinal Merry del Val, and announcing, "Eminence, there is a beggar at the Bronze Gate asking alms." "Let him come in," is the reply, "it must be the Italian Government."

A discordant note has been struck in the suggestion that Victor Emmanuel III. would be the real obstacle to a reconciliation between the Pope and Italy. It is said that the King considers there is not room in Rome for himself and Pius X. if the latter were to break his prison bonds. At present the King is the only *personaggio* to be seen in the streets of the city. The appearance of the Pope amongst the people might cause a reaction on the part of the multitude, it is suggested. What force there may be in these ideas, or how far they may actuate either Prince, the Prince of the Church, or the Prince of the people, it is difficult to say.

It seems probable that the process of the Venerable Duns Scotus will be completed during the present year. The question of his birthplace has been at last cleared up by the discovery of a manuscript, dating less than half a century from his death, in which he is described as *"e provincia Hiberniensi."*

ORTHODOX AND SYRIAN CHRISTIANS IN AUSTRALIA.

It may be remembered that a good deal of friction has existed for some little time between the members of the Syrian Church (Mt. Lebanon) and Greek (Orthodox) families settled in Melbourne, to whom a priest had been sent by the Holy Synod of Greece. The chaplain, as we should call him, to the Syrians, is a young, married, and somewhat inexperienced priest; the priest sent from Athens to minister to the Orthodox is a "monk."

[*Continued on Page* 644.]

CATHEDRAL BUILDING PROGRESSES IN NEW YORK

Plans for the Immediate Future Outlined

EXPANSION OF CITY MISSION WORK PROPOSED

Church Club Discusses the Decline in True Religion

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, March 6, 1905

THE work on the Cathedral of St. John the Divine is to be actively resumed with the coming of warmer weather, and, with sufficient funds in hand to prosecute the work diligently, the Cathedral trustees hope that much progress will have been made before winter again sets in. Detail drawings for the work on the choir are about ready and on this part of the structure will be mose evident the results of summer activity. As soon as the frost is out of the ground, work will be commenced on the chapel, funds for which were given by Mrs. Edward King. This will adjoin the Belmont chapel, which approaches completion, and is to be known as St. Columba chapel, and dedicated to the British rite. At a meeting of the trustees held last week it was announced that Mrs. A. M. Bailey has given $5,000 for a memorial window in the choir. The gift was accepted. It was not announced what the plan or subject of the window is to be.

CITY MISSION WORK.

At a meeting of the Board of Managers of the City Mission Society, plans were adopted for a notable extension of its work, for the needed improvements of some of its buildings, and the securing of property and buildings for new lines of effort. To carry out the work decided upon at the meeting will require about $100,000, of which sum a large part is already in hand and the remainder will come in response to appeals. The settlement house on Essex Street, long used as parish house for the Pro-Cathedral and Epiphany chapel, although ill adapted for the work, is soon to be torn down to make room for the approach for one of the new East River bridges. The house does not belong to the Society, but is leased for its use by a friend. To replace it, there will be built at the west end of and connecting with Epiphany chapel, on a plot 20 by 90 feet, a seven-story parish house to be used for the settlement work of the mission. It is to cost $25,000, of which $15,000 is now in sight.

The City Mission Society owns several houses close to its headquarters on Bleecker Street, and another of its new plans is to use a part of one of these buildings, with a frontage on Mott street as a home for friendless women, in connection with the work of St. Barnabas' House. A floor of the building will be remodelled at a cost of $1,000 for the purpose. It is likely that in the course of a few years the entire foundation of the Society, near and including the Bleecker street property, will be rebuilt. Several buildings are owned, with fronts on three streets and rears coming together in the middle of the block. The site is excellent for a fine structure, and the friends of the Society's work are hoping that such can be started before very long.

Other plans of the Society, approved at its meeting last week, relate to work among the colored population of the city. There are several centers of colored population in New York. One is on the west side, in the neighborhood of 60th Street. Work has been started there under the Rev. J. W. Johnson, and it is the plan to buy property 75 x 100 feet in size and erect a chapel and mission house. Until this can be accomplished, there will be bought a house which will be remodelled sufficiently for the work, and, when the chapel and mission house are ready, the temporary quarters will be sold. Another center of colored population is in the vicinity of 134th Street, east of Lenox Avenue, and extending north along the line of the Harlem River half or three-quarters of a mile. A location will be selected for a chapel where work to cover this section will be centered. In the vicinity of the chapel of the Messiah on East 95th Street there is also a growing colored population, and the plans of the Society include the purchase of a parish house for the chapel and the provision of adequate facilities for a work to include both white and colored people, probably with separate services. The chapel at present has but a basement, beside the chapel, and work long since outgrew facilities.

The summer work of the Society also received attention at the meeting last week, and the superintendent, the Rev. Robert B. Kimber, told of the completion of the new summer home at

Milford Haven, Connecticut, built with the $25,000 willed to the Society by Miss Schermerhorn. Because the donor was long identified with Grace Church, this city, the chapel of the home has been named Grace Chapel-by-the-Sea. The chapel is to be consecrated and the home dedicated some time in May, and a large party from New York will go up for the services.

IS THERE A DECLINE IN TRUE RELIGION?

At the March meeting of the Church Club the speaker was the Rev. J. O. S. Huntington, O.H.C., his general topic being the decline of the true religious life in the present day. Worldliness, Father Huntington said, expresses itself in the love of money for money's sake; in the love of pleasure, and in the love of power and worldly success. These are the three objects of present-day desire. Christ came to fight them, and it is the duty of the Church to carry on the fight from where He left it. Nineteen centuries have passed and in large part the world has converted the Church, not the Church the world. It has come to be so that it is difficult to determine who is in the Church and who out of it. The speaker said he would not express an opinion as to the results on the nation of the present trend, but said that history showed what happens to nations that have the god of Gold for their ideals. There is also, he said, a craze to-day after amusements. Recreation is proper and has its place, but it should not take the place of better and higher things. Many people to-day work only in order that they may provide themselves with money with which to purchase greater pleasures.

Judge Calvin, in a discussion that followed the address, protested against the views expressed by Father Huntington. He said he had been in the Church for sixty years, and that he could see a great change in that time. The Church may be listless now, but it was listless then, and now the activities have greatly increased and the people seem to him to be devoted to higher standards than in earlier days. In reply, Father Huntington said he may have been misunderstood on some points; that what he wanted to show is that the religion of the day is not real religion. It is a seeming devotion which does not reach down into the heart. It lacks the devotion and consecration that moved such men as his Puritan ancestors.

It was a ladies' night at the Church Club and there was quite a large attendance. During the business meeting, Mr. E. S. Gorham reported for the Library committee the gift of a valuable collection of Prayer Books from Mr. J. Pierpont Morgan. The collection includes the Pickering reprints of the various royal editions of the English Prayer Book, beginning with that of Edward VI. and coming down to that of Victoria. There is also the Standard Prayer Book of 1892, and the Prayer Book of Edward VII. The last two named are bound in vellum, and beautifully illuminated. It was also reported that the lease of the Club rooms has been renewed for one year, although the quarters may have to be vacated before that time, as the owners of the building may claim the rooms by giving the Club six months' notice. It was intended to find other quarters this spring, but it is now hoped that the moving has been postponed for a year.

OTHER NEWS.

The younger clergy in parishes and missions on the east side of the city have a new organization, known as the Ten O'clock Club. Its name is gained by the fact that its meetings are at ten o'clock at night when the members are free from duties. The object is to discuss for mutual advantage the problems and solutions found for them in the east side work. A meeting was held last week Wednesday in St. George's Memorial House, when the Rev. W. E. McCord spoke about the spiritual value of institutional methods.

The Junior Clergy Missionary Association had its March meeting in the chapel at the Church Missions House. It is reported to have been the best meeting thus far held. The Rev. Messrs. Cook, Ackley, and Biller, who have all worked in mission fields in the West, were speakers, and presented the needs of the work and the conditions in that section. There was also present the Rev. Everett P. Smith, the new secretary of the Board of Missions, who lately came from Idaho.

Mr. Edward Cooper, who had been Mayor of New York (1879-81) and was a son of the late Peter Cooper, founder of Cooper Institute, died last week and the funeral service was held in Grace Church, Bishop Potter and the rector, the Rev. Dr. Huntington, saying the service. Mr. Cooper was one of New York's leading citizens and was identified with many of its civic and philanthropic organizations. He was eighty years of age.

The Rev. Dr. W. T. Manning, vicar of St. Agnes' Chapel, recently elected Canon Residentiary of the Cathedral of St. John the Divine, New York, has declined the election, because of his many other duties. John McLean Nash, Esq., has been elected treasurer of the New York Bible and Common Prayer Book Society, to succeed the late James Pott. The Rev. Thomas Worrall of East Hampton, Long Island, has been elected rector of Christ Church, Rye, N. Y., to succeed the Rev. Dr. W. W. Kirkby, who has been chosen rector emeritus. The Rev. J. P. Cameron, St. Andrew's Church, Fishkill Landing, N. Y., has resigned, after a two years' service, during which he was able to build a new church.

ELECTION OF A BISHOP, METROPOLITAN, AND ARCHBISHOP FOR RUPERT'S LAND, CANADA.

Winnipeg, March 2, 1905.

At the meeting of the House of Bishops of the Province of Rupert's Land held on March 1st, in Winnipeg, Bishop Matheson was elected Bishop and Metropolitan of Rupert's Land.

The peculiar conditions under which the election was held were stated by the Bishop of Calgary in his nominating address, as follows:

"My Lords:

"This House has a trying duty to perform. It has to decide which of two persons whose names have been sent up by the Synod of the Diocese of Rupert's Land, is to be Bishop and Metropolitan of Rupert's Land. The following is the section of the Constitution under which action must be taken:

> "'VIII. The Bishop of Rupert's Land is Metropolitan and the Diocese of Rupert's Land is the Metropolitical See, and on the vacancy of the See it shall be filled as follows: Two names shall be chosen by the Synod of Rupert's Land, of whom the House of Bishops shall select one who shall be Bishop of Rupert's Land and Metropolitan,' etc.

"If we had to decide which of them was to become Bishop of Rupert's Land only, I am sure each of us would feel it a great pleasure to cast his vote for the person he thinks Rupert's Land desires to have as its Father in God.

But, by an arrangement made when the Diocese of Rupert's Land was the only Diocese in the Province which had emerged from a purely missionary stage, in order that it might continue to be the Metropolitical See, it waived its right directly to elect its Bishop, and was given the right to elect two persons whose names were to be submitted to this House, that it might choose one of them to become both Bishop and Metropolitan. Thus it comes about that, however unwillingly, this House has to do an injustice to itself, and put a slight upon its members which some of them feel very deeply, by having to choose as its President and for the discharge of all other duties of a Metropolitan Bishop, either a Bishop who has never been a diocesan Bishop, and has only been less than sixteen months in the episcopate, or else a priest of standing in the Diocese of New Westminster, thus acting in a manner contrary to the general practice throughout the Anglican Communion, and in particular, contrary to the practice which has prevailed for years in our sister Province in the General Synod of Canada.

At the meeting of the Provincial Synod held last November, it was sought to bring about such changes in the Constitution as would give to Rupert's Land the right now enjoyed by the Dioceses of Qu'Appelle and Calgary, to elect its Bishop, and to this House, the right to choose the Metropolitan. Such changes, if adopted, would have removed the slight to this House which is involved in the present plan, as well as the injustice now done to each of its members, who does not want, or could not obtain, translation to Rupert's Land, and would have brought our Constitution, in the matter of the choice of our Metropolitan, into accord with that of the Province of Canada. The attempt to change the Constitution, although supported by three members of this House, as well as by six of the clergy of the Diocese of Rupert's Land, and by all the clerical and lay delegates present from the Dioceses of Qu'Appelle and Calgary, in the Lower House, was, as we know, unsuccessful; and, as the two names required by the Constitution, have been sent up by the Synod of the Diocese of Rupert's Land, and as there does not seem to be any canonical objection to either of them, there is now nothing for this House to do, but to act in accordance with it, and make the selection.

"For myself, I desire to say that in view of the stand taken by me before the late Archbishop's death, and since; and in view of the vote in both Houses at the last meeting of the Provincial Synod, I feel the greatest difficulty in taking any part at all, but I have brought myself to take my full part, in the interests of peace and order, and because, like all other members of this House, before my consecration I solemnly subscribed to and declared that I assented to and would abide by the Constitution and Canons which have been, or would be, from time to time, passed by the Provincial Synod.

"I must, however, add that I am determined to continue to use all my influence to have this most unfair and unjust section of the

Constitution changed as soon as possible, so that this House may never again have to perform so painful and humiliating a duty.

"I move, seconded by the Bishop of Saskatchewan—

"That the Right Reverend Samuel Pritchard Matheson, D.D., Dean and Administrator of the Diocese of Rupert's Land, be the choice of this House for the offices of Bishop and Metropolitan of Rupert's Land, with the title of Archbishop, given to Metropolitans within its jurisdiction, by the General Synod of Canada."

The resolution was carried.

The Archbishop-elect of Rupert's Land, the Right Rev. Samuel Pritchard Matheson, has long been associated with work in Winnipeg and in the Province of Rupert's Land, of which latter he was Bishop Coadjutor until the death of the late Archbishop, when his commission as such expired, and he has since been administrator of the Diocese and Dean of the Cathedral. He is of Scotch descent and was born in the parish of Kildonan, Manitoba, September 20, 1852. He received his early education at St. Paul's School and at a private academy conducted by his uncle, the Rev. Samuel Pritchard. He was afterward graduated at St. John's College of Manitoba, and was ordained deacon in 1875 and priest in 1876 by the late Archbishop. He has always been closely associated with St. John's College, having been successively deputy headmaster of the College school, steward of the College, bursar, and lastly professor of exegetical theology. In 1880 he received the degree of B.D. from the University of Manitoba and was made a member of the council and board of studies.

Bishop Matheson was secretary of the Lower House of the Provincial Synod for several years. When the conference for the union and consolidation of the Church of England in Canada was held in 1890 in Winnipeg he was elected clerical secretary, which office he also held until he was elected Prolocutor of the Lower House at the last General Synod.

He married in 1879 a sister of Archdeacon Fortin, of Winnipeg. She died in 1894. He was advanced to the episcopate as Coadjutor of Rupert's Land in 1903.

FRENCH DISESTABLISHMENT.

[*Continued from Page* 642.]

Some meetings have been arranged between the "committees" (I suppose I must call them that) of the two bodies, with a view to accommodate matters.

The only satisfactory result of interviews between these priests and their respective committees is that F. Athanasios has promised not to re-baptize any Orthodox children who have previously been admitted into the Church by Anglican clergy, and he now regrets the occurrence of the re-baptism of five children on June 22nd, 1889, whose names are recorded in the baptismal register of St. Peter's Church (Anglican), Melbourne. The so-called "Melbourne Scandal" is, therefore, now closed, and the strong representations made to the late Ecumenical Patriarch, a committee of the Holy Synod of Constantinople on "Friendly Relations with the Anglican Church," the Patriarchs of Alexandria and Jerusalem, will, there is good reason to believe, prevent any recurrence in Australasia, and elsewhere, of the late unseemly proceeding.

George Washington.

HOW NOT TO DO IT.

In a novel, popular with the last generation, is described a second-best heroine who, being quite

"Too bright and good
For human nature's daily food,"

departs this life rather early in the story. The reader is ready to say of her, "the good die young," but there is a feeling of relief when the well-meaning little blunderer disappears from the book. Her brother is fond of her, but is afraid of her precise tongue, and even her lover is not blind to the fact that she is somewhat given to words out of season. As, for instance, when her brother and his friends are sitting down to a quiet game of cards at home, and find a slip of paper curled around the ace of spades, with this written very clearly in pencil: "Remember now thy Creator in the days of thy youth." Very good advice, no doubt, but, as an elderly guest remarked, on reading it: "Remember not to trump your partner's best card, would be more to the point."

This good and beautiful young creature would seem to be a Lady Bountiful to the poor, but the charity pupils whom she helps to clothe are, no doubt, as well pleased as their benefactress is horrified when a society lady, offering her assistance in benevolent work, cuts out their Sunday wraps in the latest fashion.

The author seems to realize that he has, so to speak, an elephant on his hands in this *unco quid* young person, so, after letting us see how uncomfortable a member of society is the earthly saint whose zeal is not tempered with discretion, he tenderly dismisses her from his pages.

But alas! flesh-and-blood saints of the blundering variety are not so easily disposed of! We should be very dull indeed to doubt their good intentions, but it must be confessed that most of us prefer their room to their company.

There is that Dorcas Scattergood, for instance, who elects to live in a cheap boarding house, partly because it will bring her in touch with working women, and partly because it will enable her to spend more of her income in helping those who fall by the wayside. Everybody admits that she is "as good as she can be," but somehow she is not generally admired as a preacheress. Nevertheless, she thinks it would be a sin not to press her tongue into the service of religion, and she certainly has the courage of her convictions.

Well, admonition, like charity, begins at home, and as Miss Scattergood's only home is a boarding house she, perhaps, makes up her mind late some Saturday night that it would be only right to have a few serious words with her landlady. She finds that worthy woman hard at work on her weekly accounts.

"May I speak with you a moment?"

"Yes, if it is *very* important; but this is my busy evening."

"I only wished to ask, have you thought where you might spend your eternity if you should die to-night?"

"Why, child, you haven't come to kill me, have you?" asked the landlady, who feels rather relieved, having stiffened herself to listen to some complaint of the housemaid.

"No; but at your age—"

"My age!" interrupts the landlady, now highly offended. "What has my age to do with it? If your religion would keep you from speaking impertinently to your superiors, and interrupting their work, I, for one, should have more respect for it."

"Yes; I know you are very much my superior in age," responded Miss Scattergood, thinking she is giving a soft answer. "It is because you must be nearing life's limit that I speak to you rather than to one of the younger women."

"Will you leave my room, Miss Scattergood, or shall I?" asks the older woman, now thoroughly enraged, as anyone might guess who had caught sight of the pearl powder and hair-dye on her dressing table. Even Miss Scattergood sees it is best not to linger, but to wait for some later opportunity.

But she does not go straight to her room. There is a young girl on the floor above, to whom it is her duty to speak a word before retiring to rest. This misguided young person is having her fortune told by her next-door neighbor when Miss Scattergood enters, and the two girls are in a high glee, forgetting for a time their long working hours and meagre salaries. At the sight of the new comer, the reader of palms beats a speedy retreat: she had been told by that lady that her art is foolish, if not actually sinful. The other attempts to smile a welcome, but as soon as the visitor begins to talk, the pretence of a smile is succeeded by an unequivocal pout, it being the opinion of the rebuked young person that if she does not go to church, that is her own affair, and that no real lady would be saying to her: "I know that your hat is shabby, and that you have only one dress for the store and for Sunday wear, but you should not be ashamed of honest poverty."

The visitor delivers quite a long lecture, which is listened to in such stony silence that the preacher is at length convinced that, in this case, good seed is falling on stony ground, and she returns to her room, vaguely conscious that if it be true that there is a right way and a wrong one to do everything, she in her room-to-room visitation, has hit upon the wrong one.

C. M.

LENTEN (SPRING) SONG.

After "Parsifal."

Nature's time of tears,
When with showers she's weeping,
Softening winter's earth
And seedlets in her keeping.
So tears of penitential sorrow
Make ready for a gracious morrow.

Tiny blades of grass,
Every sprouting flower
Show the Father's care,
Wisdom, love, and power;
Token then He loves His children,
Knows their need and lifts their burden!

Louisa A'hmuty Nash.

KEEPING THE LENTEN AND OTHER FASTS.

By Constance Fuller McIntyre.

PERHAPS there are comparatively few of us who do not feel when the subject of fasting in Lent—or indeed at any time—is brought to our minds, that we rather shirk the obligations suggested, if not enjoined, on us, by the Prayer Book. Having no hard and fast rule of exactly how, when, and what our fasting shall consist in, which we must either follow or break, it is much easier for us to forget all about it than for those to whom exact rule is given.

Then, of course, we try to avoid substituting the letter for the spirit; sometimes to such an extent that we end by almost omitting both from our actual practice. Then again, most people do what little they set themselves to do, privately, without mentioning it, so that it would be difficult to affirm correctly that Church people were lax or otherwise in this regard.

One of the great troubles about fasting is that even in people whose lot does not necessitate their laboring hard (Roman Catholic rules except such from the command to fast) the fast seems to induce headache. I know a case where a girl who was for a year or two in the habit of fasting (not entirely but partially) every Friday, had a headache regularly every week on that evening, so that she was obliged to give it up; that is to say, to give up reducing the quantity of food taken, although she continued to abstain from meat.

On the other hand, with probably a larger percentage of people, a certain amount of moderate fasting would be decidedly beneficial rather than the reverse to their general health; but unfortunately it is not very often this kind of person who feels most keenly the advisability of keeping a fast. Even the old pagans used to practise a fast in the early spring time, before the Christian era.

People who belong to denominations that ignore, if they believe in, the advisability of fasting, sometimes adduce in proof of its superfluousness and unreality in their eyes, the carnivals held on Shrove Tuesday in Roman Catholic countries. It is difficult to see where the harm of these carnivals, so far as the time chosen is concerned, in so perfectly natural a proceeding, comes in. It is just on the same principle that school girls and others, who make a practise of foregoing candy and sweetmeats during Lent, have a feast the day before, and take care to be provided with a tempting box in time for Easter Day.

Now the mere abstinence from meat on one or more days during Lent, need not of itself really amount to fasting, as it necessitates a very small amount of self-denial where other food can be substituted. A girl I knew felt this so much that she set herself the rule of omitting the dessert course, or sweets, also, since she really preferred that to the meat.

Probably with many people, especially when they are in the habit of leaving home constantly, the greatest difficulty in eschewing meats on Friday, and in similar abstinences, lies in the embarrassment of refusing it where their doing so is sure to provoke question or remark on the part of their hostess, as to whether they object to a particular dish and would prefer any other: all of which is tiresome to a degree. In fact, I believe people often discontinue the practice merely and solely in order to avoid the remark caused by their doing so.

The old rule excepting travellers and the sick, where fasting is enjoined on all between the ages of twenty-one and fifty, is sufficient to provide for the exceptions that are really necessary.

One Ash Wednesday spent in Rome we attended quite an interesting ceremony at the quaint little old church of Santa Sabina—the sprinkling of ashes on the heads of all the faithful, who stepped up to the altar to receive them. There is an order of nuns in Rome who from times dimly remote have always subsisted during Lent on nothing but one *maratozzi* each a day. These are a kind of slightly sweetened bun, of raised dough, about the size of a two-cent roll, containing a few nuts (those taken from the pine, known in Italy as *"peria"*) and some sultanas. We found them delicious, but a slender portion indeed to last one for twenty-four hours.

A very large proportion of Church people in England make their communions fasting: the practice of early morning celebrations which is almost ubiquitous, makes this generally quite natural and easy. But of course it does happen even there sometimes and sometimes here, especially in country places, that there is nothing but the eleven o'clock celebration. A school boy I knew away from home, at one of the principal English public schools, went without his breakfast altogether one Easter Day rather than break through the rule he had kept since his Confirmation.

In keeping Lent, it might be well in emphasizing the negative side, of what we shall avoid, not to forget the positive one. People who object to fasting on the grounds of its being a selfish practice, of no benefit to others, or for various reasons, can arrange to give at that season a larger proportion of their time and attention to helping and visiting the poor and sick—making garments for them, and a hundred other little services which will suggest themselves where one is seeking them—where one has definitely assigned a certain proportion of time to be devoted thereto.

Another thing that in busy, full lives is liable to get unduly crowded out is a regular time for Scripture study. In Lent one might determine to read carefully both the morning and evening lessons every day—reading those which one does not hear in church, when at home, alone.

The neglect of fasting by many people does not necessarily mean indifference, so much as the feeling that, compared with other duties of the Christian life, such as looking after the poor and needy, this is much less important, the modern tendency being as far as possible removed from the mediæval ideals of piety, which emphasized beyond everything else, meditation on holy things and seclusion from the world. But may it not be just as well for us to remember at this time, that though we may prefer to emphasize the importance of good works, that does not absolve us from the more subjective side of the Christian life, which is nourished by secret prayer and meditation?

One is not required to forego his duty to his neighbor, because he adopts some precautions to protect and stimulate his own spiritual nature.

USE THE PRINTING PRESS FOR THE CHURCH.

ATTENTION may well be called to the use of the public press and printer's ink generally, by the Church of Rome. That Church has some of its brightest and ablest men in the field of journalism, and they are never backward in giving attention and space to the work of their Church. The other religious bodies, outside of the Episcopal Church, are learning the lesson. We come in mostly at the tag end of it all. Matters of great import in the Church, which the public would be glad to know and read about, are often utterly ignored. Worse than that, the Church is often misrepresented, unintentionally perhaps, and yet no one takes up the cudgels in her behalf. The good sermons preached on Sundays in the Roman and Protestant churches are read next day by thousands of people, perhaps by one hundred times as many as those who heard them delivered. But the sermons of our Church clergy, at least in Cleveland, are rarely reported. The reason for this is probably modesty; sheer, stubborn, unreasoning modesty on the part of our clergy who think that it savors too much of self-advertising. Granted; but if you have a good thing to say to your congregation of four hundred from the pulpit, and an opportunity of saying the same good thing to an audience of forty thousand through the medium of the Monday morning papers, is it fair to the Church to limit your constituency and the opportunity afforded you of widening her influence? The fact is we are all dreadfully afraid of printer's ink, and we disdain to use the agency of one of the most potent factors in the world's civilization.

In every Diocese, or centre of the Church's work and influence, there should be, under the Bishop's direction and oversight, some clean, clear-cut writer, a layman preferably, who should be charged with the duty of presenting the Church to the reading public in her true character. He should be quick to correct misrepresentations, to tell the public of her advance and achievements, to set her right before a critical, and often superficial, set of readers; in a word, to be her authorized representative in the field of local journalism. Slanders regarding the Church and her clergy, continued misrepresentation of her apostolic character, the reiteration of worn-out fictions about her life and work, should be met promptly, frankly, and properly. It is all well enough to smile quietly and say that "Truth is mighty and will prevail," but did it ever strike you that truth, like error, must pass from tongue to tongue in order that it may prevail?—*Rev. B. W. R. Tayler.*

David Livingstone, the famous missionary explorer, when a lad, received advice from his dying Sunday School teacher which he never forgot. "Now, lad," were the faithful words, "be constant; make religion the every-day business of your life, and not a thing of fits and starts; for if you are not constant, temptation will get the better of you."—*Selected.*

ONE PHASE OF LENTEN WORK.

By the Rev. E. W. Hunter,
Rector of St. Anna's Church, New Orleans, La.

LENT is a season in which one should endeavor to draw nearer to God. The means by which one hopes to realize this consummation is by utilizing those means of grace provided during the season by the parish church. More frequent attendance upon public worship, more devout receptions of the Holy Communion, more concentration of effort to fulfil in one's daily life the requirements of the Christian Religion and more practical steps to advance the temporal interests of the Kingdom of God in this world. I desire in this article to refer, as briefly as I may be able, to one way in which one may do something during this season for the Church. I refer to the securing of endowments.

A great preacher once said: "When our cup runs over we let others drink the drops that fall, but not a drop within the rim, and call it charity. When the crumbs are swept from our table, we think it generous to let the dogs eat them, as if that were charity which permits others to have what we cannot keep, which says to Ruth, 'Glean after the young men,' but forgets to say to the young men, 'Let fall also some of the hand-fulls of purpose for her.'"

That the episcopate, cathedrals, hospitals, colleges, churches, and other institutions of this great ecclesiastical organization are not more largely endowed than at present is not because the subject does not appeal to the members of that body, but because efforts have not been made looking to the securing of endowments on more practical lines. Now, there are three methods by which endowments may be secured:

By Cash Donations.—This is by all means the best; but, like all ideals, it is rarely available. It is not practicable because very few persons are possessed of such wealth as to be able to give outright a sufficient sum to realize a needed endowment. When persons are possessed of wealth, as a general thing, they cannot withdraw it from their business enterprises without serious consequences. This method, too, would limit endowments to the wealthy and such beneficence should be open to persons in every condition in life.

By Bequest.—This is a good way, but is open to objection. It is not reliable. A person may alter his will at any moment, or one's estate at death might not be sufficient to pay the bequest. Again, wills are subject to much legal wrangling and, by reason of dispute among heirs, the payment of a bequest may be delayed for years or may be thrown out by order of the court, or the whole estate may be consumed in meeting legal charges.

By Life Insurance.—This seems to me to be the simplest and the surest method by which endowments may be secured. It is open to everyone, as insurance policies may be taken out for amounts from $100 to $1,000,000. Not long ago I read a dispatch in the New York *Times* in which it was stated that an application for an insurance policy had been made to the Mutual Life Insurance Company of New York for $300,000, to endow a Woman's Athletic Club. The following is the dispatch:

"Her death will pay debt.

"Unique plan of Chicago Woman for Building Club House.

"Special to the New York Times.

"Chicago, September 3.—Mrs. Pauline Harriette Lyons' life will insure the building of a new home for the Woman's Athletic Club, of which she is Secretary. Her death will clear it of debt. With a wealthy banker as her ally, she has adopted the unique plan of raising the money for the edifice by an insurance policy upon her life."

A few years ago there was organized "The Church Endowment Society," with headquarters in the Church Missions House, Fourth Avenue and 22nd Street, New York. This Society was formed for the purpose of encouraging endowments through life insurance and, although it has been instrumental in securing between one and two millions of dollars in insurance, its success should have been greater. I say "should have been," for endowments are needed by the Church and her institutions, and the membership of the Church is very large. The officers of this Society are all prominent Bishops, priests, and laymen of the Church. Their names are as follows:

President, Rt. Rev. W. F. Adams, D.D., D.C.L., Bishop of Easton; Vice-Presidents, Rt. Rev. C. Whitehead, D.D., Bishop of Pittsburgh; Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado; Rt. Rev. W. C. Gray, D.D., Bishop of Southern Florida; Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago; Honorary Vice-Presidents, All the Bishops of the Church by virtue of their office; Secretary-General, Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, La.; Treasurer, Mr. William A. Duer, 115 Broadway, New York. Board of Trustees—Rt. Rev. W. F. Adams, D.D., D.C.L., Easton, Md.; Rt. Rev. C. Whitehead, D.D., Pittsburgh, Pa.; Rt. Rev. Charles S. Olmstead, D.D., Denver, Col.; Rt. Rev. W .C. Gray, D.D., Orlando, Fla.; Rt. Rev. C. P. Anderson, D.D., Chicago, Ill.; Rev. E. W. Hunter, New Orleans, La.; Ven. H. B. Bryan, Garden City, L. I., N. Y.; (late) Rev. John S. Lindsay, D.D., LL.D., Boston, Mass.; Mr. D. S. Clark, Marianna, Ark.; Mr. A. N. Whiting, Columbus, Ohio; Mr. J. E. Baird, Philadelphia, Pa.; Hon. Levi P. Morton, New York; Mr. Elbridge T. Gerry, Newport, R. I.; Mr. William A. Duer, New York; Col. E. A. Stevens, Hoboken, N. J.

Life insurance needs no defense. It is not necessary to argue in its favor. It is universally conceded to be a method by which one may with safety protect his family, his estate, or his business. But if useful for these ends, why not as useful for the Church?

If a person can be found to insure her life for $300,000 for a Woman's Athletic Club, can there not be found in every Diocese and Missionary Jurisdiction those that will insure their lives for the endowment of the episcopate and for all other institutions of the Church? I believe these persons exist, and I believe the matter needs only to be presented to them in a practicable way to secure their coöperation. While there are many objects that should be endowed in the Church, I think the episcopate comes first.

The heart of the Church is the episcopate. In the Bishop is vested the prerogatives of the priest and the deacon. God, of course, is the source of all life, but the Bishop is the heart of that living organism which we call the Church, and from the Bishop, under God, flow those vital forces which are essential not only for the preservation but for the activity and development of the whole spiritual body. The episcopate, to my mind, is not simply for the well-being of the Church, but is essential to its existence; but, if it were simply for the well-being, the need of it being given the first consideration is great.

If there be any that look upon the episcopate solely as a means by which the affairs of the Church might receive general superintendence and be better prospered, I say endow the episcopate.

If there be any who, like me, regard the episcopate as a Divine institution necessary for the life of the Church, the fount of the ministry, the bond of unity, the guardian of the faith, and the instrument by which Grace descends upon those confirmed or ordained, I say, endow the episcopate. To my mind, it is absolutely essential for the best interests of the Church everywhere that the Bishop of the Diocese receive his support from interest derived from some endowment fund.

The assessments which are now levied upon the different parishes could be discontinued if the episcopate were endowed and the money now raised in that way could be applied to the cause of Missions, diocesan, domestic, and foreign, or some other worthy object.

The episcopate should be untrammeled. It is a great joy, I am sure, to all people to contribute towards meeting any assessment for the support of the Bishop, but the Bishop would be more free and independent if his support came from interest from an endowment fund, and the joy which the people experience in meeting such assessments might be intensified from the knowledge that they had created such a fund and that such offerings as formerly went to meet assessments for the support of the Bishop would be applied to such objects as might be commended by the Bishop. I do not like the word "assessment" in connection with the support of the Bishop. It sounds too much like a tax, and seems to put the Bishop under a pecuniary obligation.

Endow the Episcopate!

Make the Bishop entirely independent of every parish or mission in his Diocese. Make his support certain so that, should any misfortune happen to the Diocese of a pecuniary character, that Order in which the life of the Church, under God, has its source will be secure.

Many other arguments might be brought forward in favor of endowing the episcopate as well as in favor of endowing cathedrals, parish churches, hospitals, asylums, colleges, and all institutions of a beneficent, educational, or charitable character.

Life insurance, I have said, needs no defense, and there is no necessity of enlarging upon its safety, utility, and desirability. Again I say, if a person can be found who is willing to insure her life for $300,000 in favor of a secular institution like the Woman's Athletic Club, there can certainly be found persons no less generous who will be willing to do as much for

the Church of the Living God. The dispatch to which I have referred and which is given in this article, struck me as presenting a feature which ought to be brought before the attention of the Church.

The Lenten season is a good time for its presentation, and it seems to me that it is also a good time for those who are interested in securing endowments for any object to communicate with the Church Endowment Society, Church Missions House, Fourth Avenue and 22nd Street, New York City.

THE WORK OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION.

By the Rev. Henry A. McNulty,

General Secretary C. S. M. A.

IN the December issues of the Church papers there appeared several accounts of the convention which the C. S. M. A. had been holding that month, at the Virginia Theological Seminary. In point of numbers, the convention was not remarkable—there were but fifty-one delegates present, representing twenty-three educational institutions in the United States and Canada. The significance lay in the fact that at least one-third of that number, coming as they did from widely separated sections of the country, were definitely intending to enter the foreign mission field, while by far the majority of the rest were looking forward to some field of mission work in the Church. These delegates have now returned to their various institutions, carrying with them surely, after the visions of a world-Christianity there presented to them so strongly, a responsibility for their fellow-men which cannot rest satisfied while so few of the young men and women in our educational institutions feel any *personal* responsibility for the name of Christian which they profess to bear.

The C. S. M. A. is trying to bring before students two great needs: the need for men, and that too the very best men, in the ministry; and the need for workers in our mission fields. The Association feels that to students this call comes in an especially personal way. Education is a necessity in either line of work; and generally a young life may eventually carry out its own plan of future usefulness—our educational institutions not only must, but will supply these needs if students can but be brought to see the privilege of serving Christ. Hence the Association urges in its various chapters, prayers for missions, definite study of missions, and, as the crowning point, lives consecrated wholly to the Master's service. Our Church boarding schools and our many thousands of Churchmen in the colleges surely ought to supply the greatest number of the workers in the ministry and the mission field. Men will respond if they know the needs and if the call is rightly put. So the Association is working through the Church boarding schools, the colleges, and the theological seminaries; and its success even now may be somewhat judged by the fact that in its last triennial report, the Board of Managers of the D. and F. Missionary Society states that "fully three-quarters of the young men who have volunteered for foreign service during the last seven years have been members of the Association."

The Association hopes in time to have chapters in every Church boarding school, college, and seminary where Churchmen are found. It would ask most earnestly the coöperation of the rectors of churches in college towns particularly, that they may urge upon the students the definite study of missions, and their peculiar responsibility for the Christian ministry in its work in home and foreign lands.

ELLICE HOPKINS, THE FOUNDER OF THE WHITE CROSS LEAGUE.

By Louisa A. Nash.

AS a co-worker with Dr. Lightfoot, Bishop of Durham, and his chaplain, the present Dean of Westminster, Ellice Hopkins has been well known and is much lamented in her recent death.

Hers was a beautiful character. Frail apparently in health, she had a marvellous energy and vitality to help, wherever her sympathy and enthusiasm were aroused. Timid and shrinking as a violet, she could yet summon up courage to address hundreds on the subject near her heart.

She was born under the classic shadow of Cambridge, where her father was mathematical tutor. She seemed to inherit both from parent and from place, bright literary powers. She might have become famous with her quick poetic faculty, her close-reasoning mind, and her descriptive pen, but that she elected to throw in her lot with those who endeavor to sweep away some of the world's cobwebs.

After her father's death, she went to live at Brighton by the sea, devoting herself to her widowed mother, according to her motto, that religion must first sparkle in the home; and, as she pleaded—

> "A touch, a tender tone; no more—
> A face that lingers at the door
> To turn and smile; a fond word said,
> A kiss—these things make heaven; and yet
> We do neglect, refuse, forget,
> To give that little, ere 'tis fled!
> Ah, me! Ah, me!
> And sad souls go uncomforted!"

It was for the home that she spent herself. Her little book, *Work Among Workingmen,* told of what she found among them, and how she tried to raise them, individually, one by one, and in the Mission Hall, where her magnetic voice would keep six or seven hundred spell-bound.

Then it was her endeavor to make the barracks more homelike, of which we catch glimpses in her *Active Service.* Later it was to restore the friendless and the cast-aside, to the privileges of home, that her work will be best remembered. The whole country was aroused by the fresh preaching of "Newer customs, Better manners, Purer laws."

The old "Acts," known as the "C. D. A.," which were a blemish on England's charter, were obliterated, and a new, good law took their place. To accomplish this, thousands of tiny booklets, prepared by the Bishop of Durham and herself, each with a white cross on a red shield, were circulated, and the "White Cross League" had an immense membership.

Ellice Hopkins discovered the clue by which she could lead her hearers and readers up and on. No simile from any literature came amiss to her adaptive mind; her imagery was always picturesque, and her sense of humor could always extricate her from a dilemma.

As after describing love of a fictitious kind as the Medusa head, turning to stone that which is finest and most delicately pure in our nature, she describes that love which is of divine origin, borne on the shield of faith, carried into action—this same Medusa head becomes, as in the old fable, the most powerful means of slaying the monster evils in our life!

Young men were found proud to enlist in this new army, to be protected by that shield. A new chivalry sprung up.

> "Thousand knights well armed for battle
> Hath the Holy Ghost ordained
> All His pleasure to accomplish,
> All by mighty zeal sustained."

As is often the case, it is human tears that water the ground, before the plough and the harrow are thrust into the hand.

Ellice Hopkins had been engaged to a young physician of great promise, whose heart had been sore stricken by the evil he had seen in the medical schools. He died, and on his deathbed he got Ellice Hopkins to promise that she would give herself to the work of stemming this grievous tide. She listened, as she says herself, to

> "those hearts,
> That sing—those dying hearts that come
> To go—their swan-song flying home."

With passionate earnestness, she endeavored to be the saviour of the frail. Besides individual work, she founded numberless "Associations for the care of friendless girls," amongst educated and aristocratic women, and some two hundred refuges and training homes.

This was the initiation of the "National Union of Women Workers," and the seed sowing of the "Industrial Amendment Bill." Miss Hopkins lived to see the same "White Cross League" fostered in America, in Australia, and in South Africa, of which Lord Roberts is the present president.

Ellice Hopkins' personal religion was very real, very strong. She was a "High Church" woman, believing in, and living in the "habit of prayer."

> "She toiled on, and the work she leaves behind her,
> Though incomplete, God's hand will yet embalm,
> And use some way, and the news will find her
> In heaven above, to sweeten endless calm."

The Moravian mission and the Berlin mission to the north of Lake Nyasa have each undertaken to open and supervise two leper asylums. The existence of leprosy attracted the attention of German officials; isolation with nursing was necessary, and the missionaries are the only people there able and willing to render such service.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*"The Mighty Works of Our Lord and Saviour Jesus Christ."*—Part I.

By the Rev. ELMER E. LOFSTROM

OUR LORD WALKING ON THE SEA.

FOR THE SECOND SUNDAY IN LENT.

Catechism: X., Duty Towards God. Text: Isaiah xli. 10.
Scripture: St. Matt. xiv. 22-36.

THIS miracle follows immediately upon the one last studied. The people who had eaten of the loaves and fishes talked it over and came to the conclusion that Jesus must be the Messiah. But their conception of the work of the Messiah was that He should restore the temporal power of the nation. They had substantial witness of His power, and they naturally felt that they could risk all with One who had such power, if He would undertake to lead them against the Roman power. They thought to make Him a king. And they thought that they were paying Him a very high compliment, and perhaps we feel that it was a turning from something great and grand when He turns sadly away. It was not. The great Kingdom which He was then building is a greater and stronger than any such petty earthly monarchy. It is a Kingdom which comes into no conflict with temporal governments. It is on another plane. It permeates them all. When, the next day, He tried to explain something of this to the people they had not eyes to see the wider vision; they turned away (St. John vi.).

There was need of prompt action the night after the miracle itself. The apostles themselves as yet had a very imperfect conception of the nature of His work, and there was the danger that they might lend themselves to this mistaken movement on the part of the people. There was no danger of the movement coming to anything. That could not be without His consent. But there was a danger that it should work havoc with the training of the twelve, as yet incomplete. Jesus sends them away. He Himself dismisses the people.

The sending away over the sea was not for a negative purpose only. Not only to keep them from making a mistake, but to teach them a lesson, were they sent out alone into the night. They learned that night a lesson which comes logically after what they had been learning just before this. You remember that a short time before, they had learned from the stilling of the storm on the lake, that they need fear no danger when He was with them. No matter what seemed to threaten, they were safe with Him in the boat. Then He had sent them out for a trial ministry. He sent them out to teach, and do His work of ministering to the needy. They had obeyed, and as they went they had found that, sent by Him, they had somehow become the channels of His Power. They returned and told Him all that they had taught and all that they had done. They had learned that His power went with them when they obediently undertook His work. But they had not yet learned that He could watch over and take care of them when they were away from His immediate presence, doing His bidding. You will see how well this was planned to teach them that lesson. Coming so soon after the other storm, they would naturally think of that, and wish that He was now with them. It did not occur to them, however, that He could help them when they did not see Him. They toiled on, and when the night was nearly gone, He came to them and all their troubles were gone. So they learned that He was *a Helper at all times, whether they saw Him or not.*

It was also a lesson for them and us, to teach us that He has a care for the Church, the Boat of Salvation, which He has given unto the apostles to carry men over from this side to the other. He Himself was up on the hill, holding communion with His Father. It is too clear a type to need much explanation, of the ascended Christ watching over His Church. They could not see Him, but He saw them. He has gone from our sight, but we know that He has gone to the Father, where He ever liveth to make intercession for us.

As this is true, we have a lesson to learn from the conduct of the Apostles. They were sent out on the lake by the Master. They found that the wind and all the powers of the air were against them. But they rowed on. Their Master had probably told them that He would join them at Bethsaida (St. Mark vi. 45), and proceed with them homeward. They would not go ashore somewhere else. The wind was against them the way they had been told to go, but they could have made the shore at some other place in a very few minutes, for the lake is not more than six miles wide. But they had been told to go to a certain place and they tried to obey. They found that they could not make it in their own strength, but they did their best to obey their Master, although they had been in need of rest in the morning of that very day (St. Mark vi. 31). They set us a good example by doing what they were told to do, even though they found it beyond their strength. When that began to fail, the Master came and the journey was completed with no further effort on their part (St. John vi. 20).

The lessons of the miracle may be said all to come under the head of "the power of that which is not seen." The cause of the trouble was the wind, which was only known through its effects. While not seen, it made necessary much toil. The unseen Helper came into view, but the power He used was unseen. St. Peter found from his experience that there was need of a faith, which, while not seen, had very definite results, and the absence of it was marked by disaster. The whole power of the Church, in sacraments and other channels and means of grace, is unseen. There is the outward and visible sign in each case, but no one claims any virtue for the symbol apart from the inward thing or thing signified.

The attempt on the part of St. Peter to walk also upon the water, is interesting and not without lessons. It shows how the lesson of the power of the Helper had gone home to his heart. When he saw Jesus, he felt there was nothing impossible. He undertook that which was unnecessary and for which there was no need nor call, and yet if he had trusted in the power of the Master's word he would have come safely through it all. He looked, not at the One who gave him the power, but at the dangers; and he failed. When St. Peter failed he did well to call upon the One who could help him.

The miracles which occurred after their landing remind us that the ones we study in detail are only examples of many. Here the men "who had knowledge of Him," brought their friends that they might touch the garment which He wore, which had therefore a wonderful power of healing virtue. It is a lesson for all time. To know Him is to know that He has power to relieve all the real needs of our friends. There is need only to bring them to the Church which belongs to Him, which becomes a channel for His saving grace, not because of its material, which is quite ordinary and human, but because it belongs to Him. He has that which men need. There is placed before men the Church with her sacraments, which gives them a chance to come into real physical touch with that which belongs to Him and clothes Him.

THE REV. MARK TAPLEY.

"Never heard of him? Well, that's queer. Oh no—don't look in the alamanc for him, because you won't find him there, not by that name, anyway. Read your Dickens for him—there you'll find him. Forget in which one of Dickens' Mark Tapley comes in, but an Index will enable you to locate the character.

"He was a man that was always looking out for a hard place. Was there a fever patient to be nursed? The parish for the Rev. Mark Tapley was right by the sick man's bed. Was there a town from which everybody was fleeing because of an outbreak of contagious disease? Mark Tapley lost as little time in getting there as other men did in getting away. And when things got too comfortable for him, he just begged the Bishop to transfer him to another post as far away as possible from flowery beds of ease. I can't just say what's become of him—in fact, I've quite lost track of him."

We had reached my station, and we parted company.

MARK.

A PRAYER FOR EVEN-TIDE.

COMPOSED BY BISHOP MCLAREN ON HIS LAST JOURNEY TO EUROPE: OFFERED ON THE OCCASION OF HIS BURIAL SERVICE.

Speed me, O Lord, on the journey of life: and what time the stillness of evening begins to settle on my way, and the sunset's glories tell of a more glorious day to come, may I lie down to sleep in Thee, and, sleeping peacefully, awake in the light of the morning that shall have no end. Amen.

A CANVASS of the leading educational institutions, conducted by Miss Rilla E. Jackman, has called out many interesting replies. In the number of missionaries in foreign fields Yale University stands first, with eighteen representatives. Rochester Theological Seminary ranks second, with sixteen; the University of Michigan third, with fourteen; and the University of Illinois fourth, with twelve. The University of California has the largest Missionary Volunteer Band, with an enrollment of thirty-one; the University of Illinois is second, with an enrollment of twenty-five.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

FAITHFUL GOD-PARENTS.

To the Editor of The Living Church:

IN your issue of February 25th there was an article entitled "The Duties of God-Parents," in which the writer speaks of a God-mother who tried to be faithful to her duties as such. I wish to tell of two cases in which those obligations were also faithfully fulfilled.

One day a little baby was taken to one of our churches to be baptized. The person who took him was not a Churchwoman and had no one to be sponsor for him. A lady happened to be at the church that day, and offered to stand God-mother. This lady afterward moved to some distant state. After a few years she wrote to the priest who had baptized the child, to know if he was in the Sunday School, but he was not; she then sent the address of the boy where she had last heard of him to the priest, and asked him to look for the child. The God-mother also wrote to those who had charge of the boy, and prevailed on them to send him to a Church school. He is not yet old enough to be confirmed.

The other is the case of a lady who stood for a girl about 11 years old. The family of this child were not Church people. For awhile after she was baptized, the girl attended Sunday School and church, but then she stopped. The God-mother went to see her again and again, until the God-mother was nearly discouraged. Finally she asked the girl to join the rector's Confirmation class, which he was just starting; the girl consented, joined the class, was confirmed, made her communions for a few months, and then stayed away again. Still the God-mother never gave her up, but would visit her from time to time, and sometimes write. To-day this girl goes regularly to church and to her communions, which she always makes fasting, and there is every reason to hope she will be a loyal Churchwoman.

So you see, Mr. Editor, there are faithful God-mothers, as there are faithful laymen and laywomen all over the Church.

Don't you think the clergy sometimes fail to realize the faithfulness of the laity? We cannot all do great things, but I doubt if the clergy really know more than two-thirds of the work that is done—the little things, mere trifles some of them seem, which yet must be done, and would be very much noticed if not attended to. The clergy do not have all the discouragements nor all the burdens to bear; the laity have their share also, and so I think they (the clergy) might oftener give a "well done" to their people. W. Weems.

Baltimore, Md., February 27, 1905.

THE SOLUTION OF MANY DIFFICULTIES.

To the Editor of The Living Church:

IN your issue for Feb. 25th, Mr. John H. Stotsenburg calls attention to the impediments to the growth of the Church, due to the lack of intelligent legislation and consideration of the conditions of the country, owing to the unwieldiness of the General Convention. Every word that he says is true, and it cannot be too much, or too soon, impressed upon the Church. Each triennial Convention shows more forcibly how impossible it is for such a body as the Convention has come to be, effectively legislating, in the short time it can sit, for such an enormous extent of territory as the Church in this country now covers. And the expenditure of the amount of money which each Convention costs, is in no way justified by the results obtained.

But what is the remedy? Mr. Stotsenburg seems to suggest the reducing of the number of delegates from eight to six or even four from each Diocese. But that would be only a temporary relief, on his own showing, and would not answer all the difficulties connected with the present system.

Surely the only effective remedy is the division of the Church into Provinces. Not the erection of a Provincial System in name only, giving the Provinces nothing to do, but such alterations of the Constitution and Canons of the Church as will relegate all local legislation to the Provinces, reserving only really national concerns to the General Convention, which would then consist only of delegates from the Provinces and would meet at longer intervals. If all such questions as the confirmation and consecration of Bishops, the erection of new Dioceses and Missionary Jurisdictions, the discipline of the clergy, and all ordinary canonical legislation were left to assemblies representing groups of contiguous Dioceses such as are now embraced in our "Judicial Districts," leaving only matters of Faith, and worship, and of national interest to the General Convention, then there could be intelligent and effective legislation and the growth of the Church promoted. And this remedy would be a permanent one, because as Dioceses multiplied, Provinces could be subdivided, and the General Convention still remain a body of reasonable dimensions, and, having but comparatively little to do, could do that little well.

It seems to me that this is the most important matter now before the Church, and ought to be so thoroughly considered during the coming three years, that some action can be taken on it at the next General Convention, before that body becomes too unwieldy to do anything at all. G. Woolsey Hodge.

Philadelphia, St. Matthias' day, 1905.

RED VERSUS WHITE AT OFFICES OF THE HOLY GHOST.

To the Editor of The Living Church:

I VENTURE to add three extra arguments to those so ably brought forward by the Rev. H. Barker, in favor of substituting red for white at Ordinations, Confirmations, Conventions, and in fact at every other function which ought to be an echo of Whitsuntide.

1st. At the ordination of Isaiah to the Prophetic Office, the necessary purity was imparted by "a live coal from off the altar" (see Isa. vi. 7); also in our own ordinal we invoke "celestial fire" during the singing of *Veni Creator.*

2nd. The purity Holy Church has a right to expect in her candidates is something higher than the mere innocence of childhood, or even than that of the Garden of Eden. This may be fair as a white robe, but it also resembles that robe in its liability to be soiled. The only purity that will withstand the defilements of real life is the purity of a sacrifice laid on the altar, and purified by the fire of Divine Love—for charity never faileth.

3d. It seems to be ingrained in the average P. E. mind that the sum total of Confirmation consists in the renewal, on the candidate's part, of his baptismal vows, the Bishop and congregation merely acting as witnesses. The color red (being, as it is, an afterglow of Whitsuntide) would form an object lesson, teaching that the renewal of vows, although absolutely necessary, is but a *παρεργον*, the special *ἔργον* being the covenanted gift of the Holy Ghost bestowed through the means of the laying on of Apostolic hands (Acts viii. 17).

"Edgewild," Montecito, Feb. 27, 1905. Enos Davies.

ARE FRATERNAL ORDERS EVILS?

To the Editor of The Living Church:

MY attention has been called to an article in your issue of February 18th, 1905, from the Rev. Harry Howe Bogart of Point Pleasant, N. J., and, as a Catholic Churchman and a mason, I feel called upon to take exceptions to some of his statements.

At the outset, I think his statements are too sweeping and many things that he states as facts should be put down as matters of opinion. I have had some experience with fraternal secret societies, having been a member of two or three, but my main experience has been with the masonic fraternity. Like many another priest, the Rev. Mr. Bogart seems to have joined the different societies with the idea that he could change or influence the principles on which they operate. This cannot be done, in my opinion.

Speaking of the masonic fraternity, I think Mr. Bogart will agree with me in the statement that the masonic fraternity is not a religious order, and it has never claimed to be. Masonry is simply and solely a moral institution, founded by virtuous men, to inculcate morals and practise charity. That it does this, I believe no one will deny. While, unfortunately, the administration of the Lodge and the Church are in the hands of human agencies, I believe the Lodge comes as near living up to its professions as does the Church. I yield to man in my love and admiration for the Catholic Church. I am a member and a regular attendant at its services, and have been a worker and a vestryman for twenty-five years, but all this time I have felt

that the Lodge was the auxiliary and the helper of the Church, if rightly understood.

I do not believe with Mr. Bogart that the membership of the Lodge "by a large majority, are men who attend no religious meeting." This is not so, and in the city in which I live, I do not believe that a careful analysis of the organization would show this to be so. Masonry, by its teachings and principles, does not claim to be a religious institution. On the other hand, it distinctly states and teaches that it is a moral institution, and does not interfere with any man's belief, be it what it may. Some of the best clergymen I have ever met have been active workers in the masonic fraternity. One of the best and saintliest priests I have ever known was one of the grand officers of the masonic fraternity in an adjoining state. I believe that the priests of the Catholic Church in America have a place in fraternal organizations, and that their great opportunity there lies in directing men, through the lodge, to the higher duties and opportunities of the Catholic Church.

What more effective training could be had than the ornate ritual of masonry, educating and directing to the higher services of the Church?

It has been my fortune to participate in the services of all the degrees in masonry, and I have yet to find one place where the Church has been ignored, or its saintly office usurped.

Then, my esteemed brother Bogart gives no credit to the lodge for practical charity. He says that "the thousands and thousands of dollars that yearly go into the coffers of the secret society treasuries would enable the Church to Christianize the world in a short time." This I do not believe. It would not be possible to divert this money to that purpose, but a very large proportion of the money thus contributed *does* go to the maintenance of practical charities, the feeding and the clothing of the destitute, the burying of the dead, the care of the widow and orphan. If he has ever been an active member of any of the organizations which he vilifies, he must know that this is so. If an object lesson is needed, I would refer him to the numerous masonic Homes throughout the country, notably the Masonic Home in this state, located at Utica. For size, scope, and thoroughness of its work, this will correspond favorably with any Church institution in the country.

To sum it all up, let us be Churchmen first and always, and if we are masons as well, let us direct our thoughts and energies to the work of the lodge while we are in the lodge, and to furthering the moral and charitable work of the institution, and directing men to be zealous masons and *equally* zealous Churchmen. I know of a number of men who have had their thoughts and minds turned to the most sacred things in this world and the next, by the lessons they have received and the suggestions which have been imparted to them in the masonic lodge. I know of one man who was on the brink of infidelity who told me, within three months, that the masonic organization had saved him from rank unbelief, and he is now a better man and a better son for his connection with the fraternity.

Erastus C. Delavan, 33°.
A Churchman and a Mason.

Binghamton, N. Y. March 1, 1905.

DRIFT IN THE RELIGIOUS WORLD.

To the Editor of The Living Church:

THE trend of certain sections of denominationalism to-day, is undoubtedly Churchward. The enclosed clipping was taken recently from the *Times-Star* of Cincinnati, purporting to be an address delivered before the M. E. ministers by Dr. Guy Potter Benton of Miami University, on "The Modern Church":

"Dr. Benton made a plea for the dignified church and for the minister's garb to be ecclesiastical. 'Tan shoes, celluloid collars, etc., are out of place in the pulpit,' he maintained. He said that the minister must be dignified in his address and that the 'ribald joke' was not to be uttered in the pulpit. His reason for favoring robes for M. E. ministers and indeed for all ministers was that the same garb always used by the minister serves to avoid the distracting of the attention of the audience from the sermon.

"'I should approve the Methodist Episcopal minister wearing robes in the pulpit if he desired to do so.'

"'Too often nowadays we find the architecture of the modern church disgusting, instead of inspiring solemnity. Many of the churches of to-day resemble the cheap theatre in interior appearance. The church should not be built on the amphitheatre plan, with balconies and galleries, but should be of the Gothic style of building.

"'There never has been, is not now, and never will be, to my thinking, any call for the Sam Jones or Peter Cartwright style of preacher in the pulpit.

"'I am in favor of vested choirs, for the uniform does away with the millinery competition, barring good singing voices from a church choir.'"

Yearnings after a liturgical service in some form is plainly visible in the "Responsive Service," which is becoming so popular, especially amongst the rising generation. This service is an adaptation in leaflet form of our Matins and Evensong.

The Presbyterians have recently issued a new Hymnal. It is a fac-simile of the Hutchins Hymnal, with a few slight alterations. The appendix contains the selections of psalms, the canticles, some with Gregorian settings, *Te Deum, Kyrie,* metrical litanies, etc.

The Presbyterian *Quarterly S. S. Magazine* has an opening service taken from our Communion Office, in responsive form, consisting of the *Sursum Corda,* the *Sanctus,* Lord's Prayer, and Apostles' Creed.

Gothic buildings with crosses galore, stained-glass windows, ministers and choir robed in some places—a century or more ago these things were considered emblems of popery and a sufficient reason for breaking the unity of the Church. Yet in spite of these helps to worship, there is a feeling of restlessness and discontent in the serried ranks of sectarianism. They are floating about on a sea of doubt, drifting they know not whither, groping after a something real and permanent that is lacking in their religious system. True worship is a lost art amongst them; dignity and reverence, from a Churchman's point of view, is very much neglected in their methods of conducting worship.

The remedy for this will be found in the Church of their forefathers. It is the only and true solution of the difficulty. They are not responsible for their position to-day. In zeal and self-sacrifice they outstrip the Church in preaching the Gospel of Christ as they understand it. The Churchman will always receive a patient hearing amongst our separated brethren on the claims of the Church, if presented in a clear, definite, and charitable manner. Living in a town of five thousand inhabitants, where no Church privileges are to be had, the Churchman consequently comes into personal contact with various phases of denominationalism. During a temporary residence of six months here, I have embraced the several opportunities of speaking a good word for our spiritual mother.

The cause of Church Unity would be greatly strengthened if laymen would cultivate more the friendship of our departed brethren. They do not realize the sinfulness of schism, and while acknowledging the waste of time, money, and energy in divisions over non-essentials, they think competition in religion provokes emulation.

Here is the Churchman's opportunity. How many will avail themselves of it? W. L. Cullen.

Greenfield, Ohio.

REINFORCEMENTS NEEDED IN ALASKA.

To the Editor of The Living Church:

BISHOP ROWE asks me to aid him in securing some reinforcements for his staff in Alaska. By next spring he will need three young clergymen, two, and possibly three, nurses, and three qualified teachers.

It is not possible to say definitely at this time just where all of these new workers will be placed, but it is probable that at least two of the clergymen, two nurses, and two teachers will be wanted for the Yukon and Arctic stations. As all your readers doubtless know, the Church, through the wise and self-denying work of Bishop Rowe and his helpers, has been strongly intrenched in the affections and confidence of Alaskans, white people, Indians, and Eskimo. From the work in the schools have come many of the most faithful of the present-day native Christians. The hospitals bring blessing and relief every year to hundreds of the white miners as well as to many of the Indians and interpret to them a phase of the Church's faith and work which many have not previously understood. The churches and chapels scattered over the vast district in small towns and large mining camps are proving to be the centres of the best moral life of the several communities.

Bishop Rowe will shortly be leaving the East for Alaska. It would help him greatly to know before he goes to what extent he may rely upon the Church in the States for reinforcements. I will gladly give all the information at my command.

John W. Wood,
Corresponding Secretary.

Literary

The Education of the Wage-Earners. By Thomas Davidson. Boston: Ginn & Co.

The volume has two ends in view; it is a memorial of the life of the late Thomas Davidson, and it tells how some lectures that he gave before the wage-earners, on the east side of New York, upon the social problems of the day, led to the formation of a class in social science, and to the development of the beginning of the "Breadwinners' College." The life of the late Mr. Davidson is most inspiring, and the work that he did points a way to the enlightenment of the working-class that is sure and exact. We have always felt that what is needed in these days of the multiplication of institutions, is not so much means, as men. The founding of a "Breadwinners' College" will be a good thing, but the finding of men who, after the example of Mr. Davidson, will devote their time and strength to the education of the ignorant or of the half ignorant young men and women who, constrained by the power of the necessity of living, often become dwarfed in body and soul, is far better. W. P.

Mass and Class. A Survey of Social Divisions. By W. J. Ghent. New York: The Macmillan Co.

We have read this book with mingled feelings of approval and disapproval. That there has been, and is, a mass of men and women who have lived, and do live, in obscurity and sometimes in misery, while a less numerous body, called class, has possessed the social and political power of the kingdom or commonwealth in which they all have lived and do live, is apparent to every student of history. But, though acknowledging that the mass has been exploited by the class for the benefit of the latter, a question always arises: how much has this exploitation been the result of the wrong-doing of the class, and how much the result of the indifference of the mass? It is herein that we take exception to some statements in Mr. Ghent's book. It will not do to lay all the blame upon the class, for out of it have come many large-souled men and women who have recognized the wrongs that have been inflicted by others of their sort and kind, and have done their best to rectify them.

Making allowance for the lack of this consideration, we agree with him generally in the inferences he has drawn from the facts that he has gathered together, and we confess that we have rarely, if ever, read an indictment against the commercial spirit of the ruling class, more scathing than is his. The chapters on "The Ethics of the Traders" and "The Reign of Graft" are especially instructive. We are led indubitably to the conclusion that the régime of the commercial class has failed. It is astonishing to think how "the Traders" have lowered the standards of human affairs by their compromises and concessions to wrong-doing; how they have debased trade through their cheating and adulterations; how they have exploited the lesser peoples of the earth, and armed the nations in their own behalf, inflicting great burdens of unnecessary taxation upon the mass of men. It is high time that the giant of the common people awake and claimed a fair share, not only of political, but of social power! W. P.

Is Christianity Miraculous? By Rev. C. H. Prichard. London: S.P.C.K. New York: E. S. Gorham. Price, 60 cents net.

In the *Nineteenth Century* of October 1903, appeared an article from the author of *Supernatural Religion* on "The Present Position of Religious Apologetics." The article was very subtle, confusing, and misleading. Points yielded by Christian Apologists, in order to simplify the issue, were seized upon with avidity and wielded as arguments against the very faith they sought to uphold. If, for example, it be conceded that it may be difficult to defend this or that particular miracle, when set apart by itself, we have an argument against the miraculous in any shape or form.

With this article in mind, Mr. Pritchard takes up the defense of the Faith, which he sums up as essentially contained, for his argument, in the following: (1) The Incarnation and Virgin Birth; (2) The Resurrection; (3) The power of Christ to work miracles and the fact that He did work them. The work may be earnestly commended to our reading and thinking laity, who have neither the time nor opportunity of reading the larger works on Christian defense. The perusal of such works as this would prove an immense benefit to our people, in the strengthening of their faith.

Simple Meditations for the Season of Lent. The Guild of St. Mark, 449 Jersey Avenue, Jersey City, N. J.

This little book sold for a small sum, fifteen cents, is just what is needed to help simple folk in the practice of meditation during Lent. It is compiled from an English book that appeared some years ago, *The Way up to Jerusalem*, written by a religious, and now out of print. It gives a short meditation for each day of Lent with the suggestion of a collect and resolution. The language is very simple and the resolutions suggested most practical. The book cannot but be helpful to those who wish to spend a few minutes each day in the practice of that form of prayer, which all writers on the spiritual life so strongly recommend. W. W. W.

The Pastor and Modern Missions. A Plea for Leadership in World Evangelization. By John R. Mott, M.A., F.R.S.S. Students' Volunteer Movement. Price, $1.00.

This volume consists of a course of five lectures, which the author delivered in 1904, in various colleges and seminaries. Mr. Mott gives much very useful information about Protestant missions in foreign lands, and his lectures are both interesting and stimulating. He classes the missions of the Church of England and the Protestant Episcopal Church among the Protestant missions. A natural mistake.

Cornerstones. By Katherine Burrill. New York: E. P. Dutton & Co. Price, $1.25.

The sixteen chapters of this charming book were, many of them, first printed in *Chambers' Journal*, and are now gathered into a volume. The title is taken from the passage in Holy Writ, "That our daughters may be as cornerstones, polished after the similitude of a palace." The author writes for girls, and she gives good, sound, practical advice in a delightful literary form. One could wish that American girls might read and lay to heart the good words of the author.

A Yankee on the Yangtze. Being a Narrative of a Journey from Shanghai through the Central Kingdom to Burma. By William Edgar Geil. With 100 full-page illustrations. New York: A. C. Armstrong & Son. 1904.

Mr. Geil's book is a rather off-hand and chatty narrative of personal experience in China. He gives us vividly, photographic impressions of the people and country, and does not indulge much in statistics and generalizations. He has a good deal to say about missions. He is optimistic of them and their work and severely condemnatory of the travelled critic of missions with whom we have all grown so familiar. Mr. Geil's criticism of missions is that the missionaries are underpaid and do not keep servants enough.

From the photographs of mission-buildings we get an impression that at least the "plant" is well provided. The outlook since the Boxer troubles is very encouraging. "Mission work has now assumed a very interesting phase. The Chinese are clamoring to join the Christian Church in villages and clans *en bloc*. They agree to provide chapels and schools, and salaries of preachers." There is an appreciative notice given the work of our own missionaries at Hankow. Altogether an entertaining and instructive book.

The Sin of David. By Stephen Phillips. New York: The Macmillan Co.

It is a pleasure to have another play by the author of *Ulysses, Paola and Francesca* and *Herod*. The story is laid in the time of the Puritan rebellion against King Charles I. The plot is exactly on the lines of the sin of David and Bathsheba. Sir Hubert Lisle, a commander of the Parliamentary Forces, falls in love with Miriam, wife of Colonel Mardyke. He sends the husband into the forefront of the battle, as David did Uriah, and he is killed. Lisle marries the widow, and in the last act their child is suddenly taken ill and dies on the anniversary of Mardyke's death. The parents recognize God's hand in this awful sorrow, and in deep penitence and grief begin a new life.

The blank verse is beautiful, and in many places rises to great heights of poetic force. The book cannot fail to add to Mr. Phillips' already deserved popularity as a poetic author.

The Queen's Knight Errant. By Beatrice Marshall. New York: E. P. Dutton & Co. Price, $1.50.

To those who enjoy an intermingling of fact and fiction, *The Queen's Knight Errant* will prove a pleasingly written tale. The Queen is Elizabeth of England, and her knight, Sir Walter Raleigh. The book does not concern itself as much with its hero, however, as with its heroine, who is a charming little Irish maid, the sole survivor of a shipwreck on the coast of England. The child was adopted by genial Esquire Fane, and the story of her girlhood is interesting, especially the account of her experiences at court while an attendant upon the Queen. The author gives an excellent picture of the times.

The volume is prettily bound and is illustrated by T. Hamilton Crawford.

In the Athenaeum Press Series, Messrs. Ginn & Company, Boston, have published a volume entitled *The Sonnets of Shakespeare*, with Introduction and Notes by H. C. Beeching, Canon of Westminster and sometime Clark Lecturer in English Literature at Trinity College, Cambridge. (12mo. Cloth, 60 cts.; mailing price 65 cts.). It is somewhat strange that the sonnets of Shakespeare are so little read, even by those who are quite familiar with the greater works of the Shakespearean drama. The introduction and the notes to this edition are copious and generally satisfactory.

Topics of the Day

IS THE EPISCOPAL CHURCH NARROW AND ILLIBERAL?

Question.—What I do not like about the Episcopal Church is its narrow and illiberal spirit. You Episcopalians are constantly preaching dogma. You seem to confine salvation to the Church. You narrow the Church to those who have the Apostolic Succession. You deny the validity of any other ministry. And you set up the Episcopal Church as the Kingdom of God on earth. Does not all this strike you as uncharitable?

Does it not strike you that when we would be liberal we should exercise our generosity with that which is our own? If the Church has a deposit of truth committed by God to her care as a sacred trust, she has no right to cast aside any part of it as of no value. There is in our day a prevalent spirit of so-called liberality which says that doctrine is of no use, that it is a stumbling-block to many, and should not be insisted on, that the only right Christian standard is that which is based solely on conduct. But suppose it be true that doctrine *is* of value; that one cannot divorce creed and character; that the Christian character is really the outcome of the Christian creed; and that if we surrender the creed, with its insistence upon the facts of our Lord's life, by and bye we shall lose the character which sprang out of it—then would you call it narrow and illiberal to guard with the closest jealousy every element of that truth which leads to salvation?

Can you not try to put yourself in our place and, admitting for a moment our premises, understand that if we preach dogma we do so because we think that what a man believes is as important as what he does, just because as a rule what he does will depend on what he believes?

And then, after all, what are these dogmas? Simply the logical statements of the facts of Christianity. We take for granted that the man who wrote the question stated here is a believer in Jesus Christ, that he accepts Christ as his Saviour. Let us start there. Jesus Christ is our Saviour. Well, then, Who was He? What was He? Where are we to learn about Him? How does He bring us the life eternal? How are we to keep it? How does He save us, and how and where are we to receive the benefit of the work He has done for us? These and a hundred other questions spring up at once, and Christian dogmas are nothing more or less than the answers to such questions.

If we were to preach doctrine as a mere shibboleth, excluding all who cannot frame to pronounce some test word aright, you could not condemn us too strongly; dogma divorced from life would be useless—worse than useless. But if the doctrines of Christianity are simply the logical expression of its facts, we *cannot* be rid of creeds, even if we would. And so, you see, we emphasize doctrine, first because we cannot ask the simplest questions about Christianity without doing so; and second, because this being the fact the more you know of the doctrines of the Church the more you will know of Christ, and receiving in its fulness the truth about Him you will receive that which will make your life richer and stronger and fuller.

If you will but stop to think of it, you will see that every doctrine of the creed has its influence on conduct. The conception of God as a moral governor is that which gives us a moral standard of action. The conception of a future life gives us support in all our perplexities, for by it we are led to believe that we see only a fragment of a vast scheme, and that injustice, oppression, pain, and sorrow will be remedied in the world that is to come. The conception of the Incarnation teaches us to recognize a new and ineffaceable relation between man and man, for if Christ took upon Him our human nature, every man, white or black, good or bad, saint or sinner, has in him some likeness to Christ and is not to be neglected or despised. The conception of the Trinity tells us that subordination is consistent with equality, and that it is the glory of the Triune God to be one "by a moral living for and in each other, in a mutual devotion such as serves as an example for men." The conception of the Atonement declares to us the conquest of evil through suffering, tells us of a Christ crucified through weakness but living through the power of God, and therefore shows us the need of self-sacrifice, the moral beauty of a life given up for others. The conception of the Resurrection makes every part of life important; teaching, as it does, the resurrection of the flesh, it impresses on us the sacredness of our bodies as well as our souls.

So patient investigation will show that no doctrine—if it be rightly maintained—is without a bearing on conduct. False and imperfect doctrines will and must result in lives faulty and maimed, which might have been noble and complete. The full Church doctrine produces a full moral life. "It is, if it be translated into action, an inexhaustible spring of strength, though if it be held merely as an intellectual notion it will bring a complete paralysis of moral force." Dogma is necessary, then, because dogma rightly applied is life, and so you can hardly call the Church which preaches doctrine in this spirit a narrow or illiberal Church.

And now for your other charges. The general answer to the rest of your complaint is, that it is not true:

It is not true, for example, that we think no one can be saved outside the Church. We do believe that God has promised salvation through our Lord Christ; we do believe that Christ left the Church to bring this salvation to men, and therefore we plead with men to listen to our message. In other words, we believe that the Church is the *normal* and *covenanted* way of salvation. But it is far from our thought to tie God down to this one method of bringing men to Him. We believe that He has *promised* life to those who accept it in this way; but we do not think for a moment that He may not have other ways of accomplishing the same work for those who have had no fair chance to accept the covenanted means of grace. Is that illiberal? You would hardly consider it uncharitable, if being lost in a dense forest and finding a direct way out you called to all your companions to follow—even though there *might* be another way of exit, and they *might,* if left to themselves, find it.

Nor is it true that we confine the Church to our own communion. We believe that the *organization* of the Catholic Church is that which is administered by Bishops who are charged with our Lord's commission; but its *membership* includes all baptized persons, whether they be Greeks, Romans, Anglicans, or Protestants. Some may have failed to carry out their union with Christ to its full completeness, but are members of His Body nevertheless, and all by right of their baptism are recipients of His grace. Nobody denies that Christ has faithful, loving servants in every denomination, nor does anyone deny that what they are and what they do is the result of the grace they receive from Him.

Again, it is not true that we deny the validity of other ministries. We believe that Christ came on earth to found a Church. We believe that His apostles were its first ministers; that they, under instructions from Him, organized its government; that because He had promised to be with them always unto the end of the world they ordained others, through whom this promise was to be fulfilled; that, plainly, in the early Church only those who had been ordained by the apostles could take the office of the ministry; and that having this apostolic ministry ourselves we dare not endanger it or let it go. But here let us pause to emphasize the fact that in holding to this form of ecclesiastical government we are not harshly condemning others; it is simply a question of preserving on our part what we believe to be the institution of Christ. "We do not presume," said the late Bishop Lightfoot, "to pass any judgment on Christian Communities differently organized than ourselves. Our plain duty is to guard faithfully what has been committed to us, and leave others to Him who judgeth righteously." Indeed, it may surprise you to know that this Church has never declared the sacraments or orders of others invalid. She simply declares that "it is evident to all men, diligently reading Holy Scripture and the ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons," and she preserves the apostolic method by providing that none but those having episcopal ordination shall minister at her altars; but she nowhere requires the rejection of speculative opinions about the validity of any other orders than these, in the stress of later difficulties.

The point, then, is this: that if we have this ministry and believe it to be according to the mind of Christ, we have no right to count it valueless; it is for us to guard it with all diligence because we believe it to be divine—meanwhile leaving others to God, who knoweth all things.

And, after all, the only point involved here is the validity of the priesthood, not the ministry of teaching and preaching. Now the clergy of other bodies only claim for themselves that they are called as preachers of the Word, and this we freely admit, gladly acknowledging the great work they have done for

Christ, freely accepting the evidence of their call to this work, and rejoicing in every effort of theirs to bring souls to Christ. They do not claim any priestly function, and most of them would be indignant if it were claimed for them.

And finally, has it ever occurred to you, that as compared with other communions the Episcopal Church is the most broad and liberal of all the Christian bodies? Her motto is, "In essentials unity; in non-essentials liberty; in all things charity." Among the various Christian societies you will find almost every one insisting strenuously on some one peculiar point of faith or practice. The Methodists insist on a certain form of conversion and on fixed rules of life regarding amusements, etc.; the Baptists demand a certain mode of christening and refuse to admit to communion any who have been baptized differently; the Presbyterians, at least till recently, held a very narrow view of election; the Roman Catholics anathematize all who reject their view of ecclesiastical authority or their philosophical explanation of the Holy Communion, or who refuse to accept their particular statements about the Blessed Virgin. The Episcopal Church alone takes her stand on the great facts of the creed and the Catholic Faith, and leaves all else as matter of individual opinion.

And we believe that this is one great reason why so many have been attracted to our Church—just because her doctrine is so free from the sectarian spirit, declaring only what is fundamental. There is a difference between dogma and dogmatism—the one broad, sane, reasonable, insisted on as the only safe foundation of helpful, warm-hearted service for God and men; the other narrow and sectarian, often distorting the truth by unduly emphasizing some one principle of the faith at the expense of much else that is equally true and important.

Christianity to-day is deplorably divided. We are as sorry for this as any one, and we are as honestly trying not to increase the dissensions. We do not even ask, generally, how the divisions came about. And if we talk overmuch of ourselves, it is because we love the Church and believe that she presents a hopeful basis of reunion in the midst of our present distress.

C. F.

[Several minor errors of typography appear in the article on "The Real Presence" in Topics of the Day, published in the issue of February 25th. One, especially, needs correction. The author wrote: "The *idol* worship of the heathen"; not the *ideal* worship.]

ETERNAL PUNISHMENT.

DIFFICULTY as to eternal punishment is relieved by making a proper distinction between different kinds of punishment. By way of discipline and training a loving parent must at times inflict, *e.g.*, remedial punishment. Pain is always the price of progress. Life's lessons, so to speak, as has been well said, are learned by knocks as well as by hearsay. Again, when the lesson has been learned and the child's fault freely forgiven, still justice and fairness may require that the child should further suffer a retributive punishment. He is fully restored to favor, but in order to square accounts, as it were, he is temporarily deprived of some pleasure or pays some penalty. And the child, if he is properly penitent, feels that the punishment is right, and suffers it gladly. Finally, there is a punishment that may be called inherent. This is not inflicted by the parent. It is that state of alienation which results from an obstinate and persistent continuance in disobedience. The parent's love is no less. It may even yearn all the more for the wayward child. But so long as the child rebelliously continues unreconciled and unamenable, by his own wilfulness he inflicts upon himself an inherent punishment that is the most dreadful of all to contemplate.

So in our relation to God, our heavenly Father. It is, indeed, monstrous to suppose that a loving God could for all eternity punish sin retributively. But even Almighty God, be it reverently said, cannot coerce love. And if for all eternity a man refuses to yield a loving response to God's undying love, if he rejects through all eternity the peace and joy which only reconciliation with God can impart, he cuts himself off from the blessing that might be his, and of necessity suffers sin's inherent punishment. He is wilfully in a state of rebellion, alienation, and separation, and if this mental and spiritual attitude toward God continues eternally, then so long also must his inherent (and self-inflicted) punishment endure, God's infinite love and mercy to the contrary notwithstanding.—C. A. Hamilton, in N. Y. *Times*.

Truth loves to be looked in the face.

The Family Fireside

OMISSIONS.

I had a kind word of approval to say
To a friend who was weary, discouraged, and sad;
Yet the moments sped by me, one by one,
Till shadows lengthened and day was done—
And I left it unsaid.

I had some fair flowers I intended to give
To a wanderer down in the Valley of Pain;
But "to-morrow" [I thought], "Yes, to-morrow" [I said].
But to-morrow my beautiful flowers were dead—
And I left them ungiven.

I had a sweet carol of gladness to sing
To the loved ones who nearest my heart did bide;
Oh! how it happened I never could tell,
But the sun went down and the darkness fell—
And I left it unsung.

Oh words unspoken! Oh songs unsung!
Oh flowers that fall at our feet each day!
Could we call back silence and mute refrain,
Could we gather your wasted perfume again?
Should we leave you ungiven?

Eleanor W. Long.
[*Selected.*

"THE TONGUE IS A FIRE."

"And if it shall happen that the same Church or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."—*From the Ordinal, Ordering of Priests.*

By Harriet Jones.

THE church was filling rapidly with a varied crowd; some filled with real devotion, some touched with sentimental sadness, and the larger proportion merely instigated by a mild curiosity.

A service, novel to most of those assembling, was to take place in the large old Church of St. Paul's. The Three Hours' Passion was to be commemorated for the first time among these people.

This was a typical New England town, where the spirit of the hard old Puritans had long ago killed that devotion capable of compassionating, namely, suffering, with our Blessed Lord.

Not quite a year before, a young priest had been called to St. Paul's, and, full of the fire of the Spirit, he had wrought many changes in the dead worship he had found. Now he was about to offer this, to them strange innovation, in the hope of touching the hearts of his people. He had asked a stranger priest to come and preach for him; a man in a long, black habit and with a thin, pale face, lighted by a pair of keen, bright eyes, though full of sadness because for long they had looked into the eyes of other men.

Shortly before the twelve-o'clock chimes of the town clock rang out, a clergyman came up the aisle. He was tall and thin, but with a wiriness that seemed to suggest "muscular Christianity." With him was a young girl, also tall, but with a childisly rounded figure. There was a daintiness about her which was in entire contrast to a precision of movement and directness of glance, that seemed to denote a good deal of latent intellectual power.

The two passed on and seated themselves quite near the pulpit. The inner sanctuary was veiled off with a black curtain, against which, in clear relief, stood a great cross of wood, full twelve feet tall. A strange hush seemed to close over the church, and then out upon the silence floated a sweet baritone voice full of a heart-stirring sadness—"Oh, my people, what have I done to thee; or wherein have I wearied thee? Answer Me!"

Softly the chorus of men's voices lifted the response: "Holy God; Holy and Mighty; Holy and Immortal, have mercy upon us!" So the voice rose and fell through all those sad, infinitely sad, Reproaches, which strike upon the heart more than on the ear; and when the last "Answer Me!" had died in silence, all heads were bowed in prayer, and no one had seen the entrance

of the black-robed priest, who now stood looking down upon his children.

He knew they were ready now for the words of eternal life, and he began to speak, his quick, passionate words sinking deep in the hearts before him; to frighten, disturb, or comfort, as the need might be. As he preached, he lifted and held up before the people an ebony cross, on which shone, in glowing purity, a silver image of our Blessed Lord. The shining wonder leaped into the heart of the young girl sitting there. It was the first crucifix she had ever seen, and it seemed burning into her brain. All her doubts and arguments against the Faith seemed to rise up and accuse her. She had been confirmed to prevent a family discussion, believing none of the articles of the Creed she was publicly confessing. Her belief was summed up in a belief in a "First Cause" an universal award. She had wept tears of humiliation as she came down from the chancel, and the Bishop, observing her grief, had interpreted it as exceeding devotion and had sought her out, after service, to give her his special blessing.

For awhile the child had grieved, and then, as time, assisted by a little determination, will wipe out any merely sentimental repentance, she had almost forgotten. Now every minutest detail of her cowardly deception stood out in orderly and horribly distinct succession—"You can deceive men, but you cannot deceive God." Had the stranger priest said those words? No; he was turning about to kneel facing the cross, and to pray. "O Lamb of God that takest away the sins of the world," pleaded the priest, "Have mercy upon us!" sobbed the girl, a tired child now, ready to seek the Lord while He seemed so near.

The service of prayer and meditation passed on, and at last the meditation on the final Word drew to its end. The priest leaned forward, the cross with its Precious Burden flashed above his head. "This have I done for thee. What wilt thou do for Me? Only this, only this He asks for so infinite a sacrifice, 'My child give Me thine heart'!"

The people knelt in silent prayer while the Passing Bell tolled slowly, thirty-three times. The young girl wept bitterly, she rose mechanically with the others and went slowly down the aisle, her face still wet with tears.

In the vestibule they were met by a bright little clergyman with a sunny smile that seemed to extend good will to every living creature. He could always say something pleasant, and was really a favorite with all who knew him.

"Hello, Brown," he called, gaily. "Come over to the rectory with me, I want to show you our new lectern and pulpit; and my wife would never forgive me if I didn't bring you home for afternoon tea."

They stepped out into the sweet air, and the two men dropped into place, one on either side of the girl, and continued chatting over her head.

"How did you like it in there?

"Oh, he can preach all right; but I think Harding is expecting a little too much of the people when he imports a man like Father Abbot."

"He *is* a pretty hot proposition, his position is most extreme, and I didn't like his holding up his little crucifix, expecting us to worship it."

"No, I didn't like that, either; it's too much for me. A little less tension wears better in the long run in religion."

Mr. Watson, the little man, laughed.

"You're no evangelist, Brown, and I'm glad you're not. The thing that I cared for least, I think, was the tolling of the bell. It made me think of the old belfries in England, where the walls are all marked up with such legends as these: 'Jones 49—Brown 83 (I beg your pardon; Greene 83), for reference on the day of the funeral."

"Yes, it is a good deal like ye olden time country church. Such practices are fast dying out."

"Altogether it was a bit gruesome in there. How so, little girl, got the blues? But here we are. You run in and call Mrs. Watson. Mr. Brown and I are going over to the church."

The girl went wearily up the steps. As the men had talked on, there seemed to be a cold, inexorable cloud settling down over her heart. Was this all that religion meant? The cloud settled colder and darker about her; there were no tears in her eyes now. These men, whom she loved and respected, had chosen religion for a profession and yet they could sneer at the Crucified. They preached to men and yet chafed if asked to watch awhile at the foot of the Cross.

With a tearless sob she buried her face in her hands. "The man and the crucifix moved me," she thought, "but that is all there is to it."

Just then a merry laugh fell on her ear, the door opened, letting in a breath of sweet, fresh air and the brightly chattering Mr. Watson and his friend.

"What, all alone! Where is Mrs. Watson?"

"I—I didn't call her," stammered the unhappy girl.

"O Henrietta! Henrietta!"

"Yes-s-s!" came the answer, and in a moment a pretty little woman ran lightly down the stairs.

"Here we are, dying for tea! Please make an extra effort, for Mr. Brown and this tired child here must catch the train."

"How did you enjoy the service?"

"Oh, very well. It was rather too long, and Father What's-his-name is too sensational for my taste; but he is a wonderfully fluent man, and as clever as he is fluent. That is one thing that makes him so dangerous."

"What sort of looking man is he?"

"Oh, tall and thin, wore a black cassock, and had a little crucifix—"

But the girl heard no more; she was looking out of the window, though she did not see the grass turning green in the early spring sunshine, and the sparrows hopping and chirping about the foot of a shrub, still bare but with a look that instinctively made one think of summer.

What she saw was a great, dim church, and a man leaning towards her, holding a glowing crucifix, and she heard a sad voice beseeching—"My child, give Me thine heart!"

A hand touched her.

"Come, child, we will be late for the train."

The good-byes were quickly said, and soon they were spinning towards home.

"How did you enjoy it?"

"Oh, very much." It did not sound like her own voice. "He is a splendid preacher, isn't he?"

"Yes; but I hope you were not too much impressed by all that nonsense with the crucifix. All this is a rather dangerous element in the Church. Too Roman, too Roman!"

The day was over, and as the girl found herself alone in her room, preparing for bed, she knelt down as though to say her prayers—a practice she had given up several years ago. But she stood up and shook her head. "No—what's the use? With me it must be everything or nothing, and I guess nothing is more popular here. I certainly can't pretend to be better than Mr. Brown, all in a minute." She laughed a bitter little laugh that ended in a quick sigh.

For several days she seemed very quiet, and her family teased her with questions as to whether she felt well. But in a week or two she was as tranquil as ever.

The seed had been sown; had sprouted, and been torn up by ruthless hands. The roots had not struck very deep, and the scars soon healed.

Amongst other memorials of General Gordon preserved by the Queen at Windsor Castle is his Bible, thickly interspersed with manuscript notes. There was the secret of Gordon's assurance that God was with him. He followed the advice of "Poor Richard":—

"Read your Bible, read it right—
First at morn and last at night."

"His manner is worth £20,000 to him!" That is what one of the chief men of the nation lately said about a boy. "It would not be worth so much to one who meant to be a farmer, or who had no opportunities; but to a young college student with ambition it is worth at least twenty thousand."—*Selected.*

Jesus, the Word of God made flesh; the Worker of amazing miracles upon the bodies and souls of men; the Convincer of sin; the Saviour by suffering; and behind all these, and for the purpose for which He is all these, the Redeemer of man into the Fatherhood of God.—*Phillips Brooks.*

General Sheridan having been asked if he could save his little son from the most to be feared of all temptations which will beset him, what it would be, replied: "I would rather see my little son die than see him carried to his mother drunk."—*Selected.*

Sobriety is the strength of the mind; for it preserves reason unclouded by passion. No man is free who has not the command over himself, but suffers his passions to control him.—*Plutarch.*

Church Kalendar.

Mar. 5—Quinquagesima Sunday.
" 8—Ash Wednesday. Fast.
" 12—First Sunday in Lent.
" 15—Wednesday. Ember Day. Fast.
" 17—Friday. Ember Day. Fast.
" 18—Saturday. Ember Day. Fast.
" 19—Second Sunday in Lent.
" 25—Saturday. Annunciation B. V. M. Fast.
" 26—Third Sunday in Lent.

Personal Mention.

The Rev. E. J. Baird of Pomeroy, Wash., has accepted a call to the charge of the missions at Perdue Hill, Atmore, and Mt. Pleasant, Ala., and will begin work immediately.

The Rev. R. W. Barnwell of Columbus, Miss., has accepted a call to the rectorship of St. Paul's Church, Richmond, Va.

The Rev. Thomas Beeson has resigned the rectorship of St. John's Church, Grand Haven, Mich.

The Rev. Benjamin Brewster of Colorado Springs, Colo., has received a call to the church at Englewood, N. J.

The Rev. J. Scott Budlong has accepted a call to Christ Church, Austin, Minn., and will enter upon his duties April 1st.

The Rev. James F. Bullitt has resigned the rectorship of the Church of the Atonement, Westfield, Mass., and will reside at Cambridge, Mass.

The Rev. Arthur Chard has entered upon the rectorship of Trinity Church, Litchfield, Minn.

The Rev. G. J. Childs, who has been doing general work under the Bishop of North Dakota since resigning his cure at Iron Mountain, Mich., last fall, has accepted an appointment to Casselton and Buffalo, with residence in St. Stephen's Rectory, Casselton, N. D.

The Rev. R. E. L. Craig has accepted the position of Archdeacon of Mississippi recently offered him by Bishop Bratton, and has entered upon his duties.

The Rev. J. W. C. Duerr of South Bethlehem, Pa., has accepted a call to the rectorship of Christ Church, Orange St., Cleveland, Ohio, and is now at work there. Mr. Duerr had been rector of Christ Church for 21 years, and 15 years ago resigned on account of his health.

The address of the Rev. Lewis P. Franklin is changed from Toledo to 48 E. Church St., Newark, Ohio.

The Rev. H. S. Gatley of Warsaw has accepted a call to Pittsford, N. Y.

The Rev. John Hewitt, rector of St. Paul's Church, Columbus, Ohio, after a sojourn of several weeks at Hot Springs, Ark., has returned home much improved in health.

The Rev. A. C. Jones has accepted a call to St. John's Church, Portage, Wis., and will assume that work March 25th.

The Rev. Leslie E. Learned of New York City assumed charge of Christ Church, Ridgewood, N. J., on March 1st.

The Rev. W. H. Pott, Ph.D., rector of Zion Church, Wappinger's Falls, has been elected rector of St. George's Church, Schenectady, N. Y.

The Rev. M. N. Ray has resigned the rectorship of Grace Church, Sheboygan, to accept that of the Church of the Intercession, Stevens Point, Wis.

The Rev. Peter G. Sears of Meridian, Miss., has accepted the rectorship of Christ Church, Houston, Texas, in succession to Dr. Aves, now Bishop of Mexico.

The Rev. Joseph A. Ticknor of Salmon Falls, N. H., has accepted his appointment as rector of St. John's Church, Athol, Mass., to take effect March 26th.

The Rev. William E. Vann of Tecumseh, Neb., has accepted a charge at Wadena, Minn.

The Rev. J. B. Whaling has accepted a call to the Church of the Annunciation, New Orleans, La., to take effect at once. All communications should be addressed accordingly.

ORDINATIONS.

Deacons.

Delaware.—The ordination of Messrs. Charles A. Behringer and J. A. Chase to the diaconate occurred in St. John's Church, Wilmington (Ven. Geo. C. Hall, rector), February 14th, Bishop Whitaker of Pennsylvania officiating for the diocesan. The candidates were presented by the Rev. Kensey J. Hammond, rector of Immanuel Church, Wilmington, and the Rev. Professor Robinson of the Philadelphia Divinity School, respectively. The Rev. Frederick A. Heisley, rector of Calvary Church, Wilmington, delivered the sermon from I. Tim. iii. 13. The Rev. Mr. Behringer has been appointed to the parish at Wilton, Del., and the Rev. Mr. Chase will take duty in the Diocese of Chicago, to which he is attached.

Porto Rico.—On February 2nd, the feast of the Purification, the Bishop of Porto Rico, in the Church of the Holy Trinity, Ponce, admitted to the diaconate Mr. Leonard Read.

Priests.

Albany.—The Rev. David B. Patterson of Norwood, N. Y. (formerly a Baptist minister of Toledo, Ohio), was advanced to the priesthood by Bishop Coadjutor Nelson, in the absence of Bishop Doane, at the Cathedral of All Saints, Albany, on Wednesday, March 1st, at 10:30 o'clock. The candidate was presented by the Rev. C. M. Nickerson, D.D., of Troy, the Rev. A. Sprague Ashley reading the Epistle and the Rev. J. Morris Coerr reading the Gospel.

Iowa.—At Trinity Church, Ottumwa, on Septuagesima, the Rev. Messrs. Elliott Williams Boone, Frank Edward Drake, Alve Irving Ernest Boss, Robert Griffith Jones, and Herbert A. Wilson. They were presented by the Rev. J. Hollister Lynch, and the sermon was preached by the Rev. W. C. De Witt of St. Andrew's, Chicago.

Minnesota.—The Rev. Stephen Gould Updike, deacon and minister in charge of Grace Church, Pine Island, was advanced to the priesthood by the Bishop of the Diocese on Friday, March 3d, in the oratory of Seabury Divinity School. The sermon was preached by the Rev. Wm. P. Ten Broeck, D.D., the candidate being presented by the Rev. C. A. Poole, D.D., acting warden of Seabury Hall. The Rev. Drs. Wilson, Poole, and Ten Broeck and Dean Slattery joined with the Bishop in the laying on of hands.

Mr. Updike was for many years a faithful pastor in the Congregational society, and as deacon in charge has done a most successful work at Pine Island. He will continue in his present field.

DIED.

Babcock, Rev. Theodore, D.D.; February 28, 1905, at Syracuse, N. Y.; in his 83d year.

Cox.—On Monday, February 27, 1905, at Ascension rectory, Atlantic City, N. J., Townsend Cox of New York City, aged 76 years.

"I know Whom I have believed."

Seymour.—Entered into rest, after a brief illness, at his home in Chicago, Ill., on Wednesday evening, March 1,1905, Herbert V. Seymour, in his 55th year.

MEMORIAL.

REV. MORTON STONE.

Minute adopted by the vestry of St. Thomas' Church, Taunton, Mass.:

IN MEMORIAM.
THE REVEREND MORTON STONE,
Rector of this parish, entered into rest, February 4, 1905.

Mr. Stone was born in Philadelphia, October 28, 1855. He graduated from Trinity College, Hartford, in 1880, and studied for the ministry at the Berkeley Divinity School, Middletown, until 1883, when he was ordained deacon by Bishop Williams. In the same year he was ordained priest by Bishop McLaren, and became assistant rector of St. James' Church, Chicago. In 1885 he was called to the rectorship of Emmanuel Church, La Grange, Ill., where he remained eleven years, until 1896, when he was called to this parish and entered upon his duties as rector in March of that year.

He came to us in the prime of his manhood, equipped for his work by education, clerical training ,and experience, full of energy and zeal, with great love for the Church and intense desire to serve his Master by bringing souls to God.

As a priest, he was faithful to his ordination vow, "always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

As pastor, his feet were always willing to go among his people on errands of love and mercy, and his hands were ever ready to minister to the sick, the needy, and the heavy laden. No weariness of body, no love of ease, no stress of weather could detain him when he heard of anyone in trouble whom he could comfort or aid. There was no call of duty to which he did not hasten to respond, no helpful service which he was not anxious to perform. Self-sacrifice was his rule of life.

Our parish records show the fruits of his work in large spiritual and material growth; but the influence of his life and teaching upon the character of others cannot be fully measured or recorded by us.

In the broader field of the Church, the Diocese, he won the strong friendship and confidence of our Bishop and clergy and laity, who recognized the value of his work and honored him with high offices.

As a citizen, he was active in the charitable and educational work of our city and interested in public affairs. His sincerity, courtesy, manliness, and devotion to his calling won for him the respect of all with whom he came in contact; and by his winning personality he made lasting friendships, even with those who differed from him in their views.

When called to lay down his work and endure grievous illness, he bore the disappointment and suffering with great fortitude, unfailing patience, and meek submission to his Master's will. His deep, strong faith never wavered. It remained calm and clear and bright to the end, shining like a beacon light against which the storm and waves beat in vain.

God rest his soul in peace and may light perpetual shine upon him!

To his bereaved family we tender our affectionate sympathy, and commend them to the consolations of the loving Father who "doth not afflict willingly nor grieve the children of men."

WANTED.

Positions Wanted.

MIDDLE-AGED MAN wants position as sexton; excellent references, over 10 years' experience, entirely free from any bad habit. Address: Sexton, care The Living Church, Milwaukee.

A PRIEST, with very considerable experience of work in London and elsewhere, desires change of work to some large centre in America or Canada. Oxford M.A.; 36; musical, thoroughly efficient organ, choir. Earnest preacher. Bishop's permission. Highest testimonials. Substantial salary desired. Or foreign chaplaincy. Clericus, *Church Times* Office, Portugal St., London, W. C., England.

ORGANIST AND CHOIRMASTER (Churchman) desires position May 1st. Recitalplayer and successful choir-trainer. English Cathedral trained, hard worker. Good organ and teaching ground essential. Highest references and press notices for past fifteen years. Address "Degree," Living Church, Milwaukee.

MIDDLE-AGED; speaks English and French; wants position; first-class recommendation; much experience; no bad habits. Address: Janitor, care The Living Church, Milwaukee.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to $2,500, by writing to the John E. Webster & Co. Choir Exchange, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

ECCLESIASTICAL PAINTING—Altar-pieces, Panels, Banners, etc., at low rates, Address: P. O. Box 443, Sidney, N. Y.

CHURCH VESTMENTS.—Plain silk Vestments with velvet orphrey-edged Church lace.

Chasuble, stole, maniple	$15.00
Burse and veil	5.00
Tunic or dalmatic	17.00
Cope	22.00
Coteline, and figured Damask Silk, velvet or silk orphreys.	
Chasuble, stole, maniple	25.00
Burse and veil	9.00
Cope	35.00
Coteline Copes from	25.00
Embroidered stoles in rich Damask from	15.00
Black Silk Scarfs from	5.00
Banners with Embroidered figures from	42.00
Rich Damask Silk Vestments, in all colors from $50 to	150.00

Made by the Benedictines of Painsthorpe Abbey, York, England. All letters to the Rev. Father Abbot.

Freight charges and insurance extra.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

TRAVEL.

EUROPE.—First-class tour only $175. Choice of 14 tours. Duration, 38 to 85 days. Cost, $155 to $430. Small parties. Apply at once. Rev. L. D. Temple, Watertown, X. Mass.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of this Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Churchmen and women to give such funds to be called by their names.

WHY NOT MAKE YOURSELF HAPPY AND OTHERS GRATEFUL BY DOING SOME OF THE GOOD THINGS NOW YOU ARE PLANNING TO HAVE YOUR EXECUTORS DO?

Rev. Alfred J. P. McClure,
Assistant Treasurer.

The General Clergy Relief Fund, the Church House, 12th and Walnut Streets, Philadelphia, Pa.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

BOOKS RECEIVED.

THOMAS WHITTAKER. 2 and 3 Bible House, New York.

The Church and The Good Samaritan. Mission Addresses to Men. By F. N. Westcott, Ph.D., author of *Catholic Principles.* Price, $1.00 net.

THOMAS Y. CROWELL & CO. New York.

The Drink Problem in Modern Life. By Henry C. Potter. What is Worth While Series. 35 pages, 12mo. 30 cents net; by mail, 35 cents.

The Personality of God. By Lyman Abbott, author of *Salvation from Sin,* etc. What is Worth While Series. 30 pages, 12mo. 30 cents net; by mail, 35 cents.

THE GERMAN LITERARY BOARD. Burlington, Ia

For the Sake of the Faith. Four Stories of the Times of the Reformation. By M. Rüdiger. Translated from the German. Reformation Series, Vol. I. Price, 50 cents.

THE PERSONAL HELP PUBLISHING CO. Des Moines, Iowa.

Ready Money. By George H. Knox, President Personal Help Publishing Company, Founder Personal Help School of Achievement. Price, $1.68 net.

THE YOUNG CHURCHMAN CO. Milwaukee, Wis.

The Evolution of Parties in the Anglican Communion. By Frederic Cook Morehouse, Editor of The Living Church. Paper, 25 cts. net.

The Church at Work

DEATH OF REV. DR. BABCOCK.

In a portion of the edition for last week there was recorded the death of the Rev. Theodore Babcock, D.D., an aged and retired priest of the Diocese and one who has for many years been associated with diocesan work. Dr. Babcock died at his home in Syracuse on February 28th. He was a member of the Standing Committee and examining chaplain, and one of the senior and best known of the Central New York clergy. For many years he was Dean of St. Andrew's Divinity School, Syracuse.

A large number of the clergy of the Diocese attended his funeral, which was held Friday, March 3d, from the Church of the Saviour, Syracuse, the Bishop of the Diocese officiating, and celebrating the Holy Communion, assisted by the rector of the parish (the Rev. Karl Schwartz), and the Rev. O. E. Herrick, D.D., of Watertown. Interment was made at Balston, N. Y.

Dr. Babcock was born in Buffalo, May 23, 1822. He was graduated at Union College with the degree of B.A., in 1841, taking that of M.A. in 1844 and receiving that of D.D. from Hobart in 1864. He was ordained deacon in 1847 by Bishop De Lancey, and priest in 1850 by Bishop Whittingham. His entire ministry has been spent in the state of New York, having filled successively charges at Charlton, Cohoes, Watertown, Hudson, St. John's School, Manlius, Oswego, Christ Church, Manlius, and Jamesville, while for some years he has been Dean of the Divinity School as stated.

RELIGIOUS CENSUS OF BRIDGEPORT, CONN.

The canvass of the city of Bridgeport, by a representative of the Connecticut Bible Society, has just been completed. According to the report, the Church stands second among "Protestants." In a population of more than 70,000, the Church has adherents to the number of 7,771. There are seven parishes and one mission.

DEATH OF REV. M. B. DUNLAP.

The Rev. Martin Ball Dunlap, formerly vicar of Holy Trinity (Old Swede's) Church, Wilmington, died at Newark, Del., Sunday morning, February 26th, after a long illness.

The Rev. Mr. Dunlap was born at Delaware City, Del., January 25th, 1857, was graduated from St. Stephen's College in 1881 and from the General Theological Seminary in 1884. He was ordained deacon June 24, 1884, and priest in March 1885. His first charge was as rector at Redding, Conn., whence in 1888 he came to be vicar at Old Swedes', Wilmington, and proved to be a much beloved pastor. Owing to ill health, he resigned Old Swedes' in October 1903, and since that time had resided at Newark, Del. A widow and four children survive him.

The funeral services were held from Old Swedes' Church, Wednesday, March 1st, at 11:30. The Ven. George C. Hall, the Rev. Henry B. Olmsted, the present vicar, and the Rev. Hamilton B. Phelps of Newark, Del., officiated. The clergy of the Diocese acted as honorary pall-bearers. Interment was made under the shadow of the church which the well beloved priest served so faithfully and effectively.

NEW CHURCH AT MACON, MO., IS OPENED.

The completion of the new St. James' Church, Macon, Mo., was the occasion of a visit of the Rt. Rev. Ethelbert Talbot to the city. Bishop Talbot was for fourteen years rector of the parish, having resigned in 1887 on his election as Missionary Bishop of Wyoming and Idaho. His return to his old home was welcomed by a congregation that filled the church to the doors, and many failed to gain admission. The Bishop, assisted by the

rector, the Rev. B. S. McKenzie, celebrated the Holy Eucharist for the first time at the altar of the new church on Thursday morning. Later in the day, the old church building was solemnly de-consecrated. At night,

ST. JAMES' CHURCH, MACON, MO.

Evensong was said by the Rev. Robert Talbot, assisted by the Rev. J. Stewart-Smith, both of Kansas City, and the Bishop gave an interesting reminiscent address.

The new church was projected under the rectorship of the Rev. Philip G. Davidson and the work carried out by the present rector, seconded by the cordial coöperation of a faithful vestry.

The style of the building is Gothic, with a square tower; the material is light colored brick with cut stone trimmings. The interior is finished with dark wood and walls richly colored, the windows are all filled with stained glass of good quality and design. The large north window is in memory of Oscar and Hortense Demeter, and the rose window above the altar is the gift of the Altar Guild. A pipe organ of fine tone has been presented by Mrs. Blees, wife of the Principal of The Blees Military Academy of Macon, and a handsome brass eagle lectern by the St. Agnes' Guild. The building is complete in every way. Its seating capacity is about 350. Its cost was in the neighborhood of $15,000, which has been almost paid. James Oliver Hogg of Kansas City, Mo., was the architect, and J. A. McCarter of Chillicothe, Mo., the contractor.

CHURCH AT FINDLAY, OHIO, IS CONSECRATED.

On Sunday, February 26th, the Bishop consecrated to the worship of God, Trinity Church, Findlay, Ohio. The service of consecration, rendered according to the Prayer Book, was very impressive.

After Morning Prayer, the Bishop preached a sermon of trenchant truths from the text, "Covet earnestly the best gifts." The Bishop then proceeded with the Holy Communion, the Rev. Messrs. Hoyt and Keene assisting.

When it is remembered that the parish has looked toward this day during twelve years of hard struggle, all will understand the unbounded joy that was theirs upon the consummation of their toil. Six months ago the present rector was called by the parish to become its pastor. Almost immediately he went to work with his vestry to raise the mortgage debt on the church. Persistent work brought to pass what several times before was attempted, but until this time was never accomplished. The success of clearing the church debt made possible in Ohio another church, duly consecrated to Divine worship.

DEATH OF REV. DR. BUNTING.

The death of the Rev. Oscar S. Bunting, D.D., occurred on February 24th at Petersburg, Va., where he was rector of St. Paul's Church. Dr. Bunting was born in Williamsburg, Va., and was 52 years of age. He was graduated at the Virginia Theological Seminary, and was ordained deacon in 1877 and priest in 1878 by the late Bishop Whittle of Virginia. After a diaconate spent as assistant at Danville, he became rector at Harrisonburg, Va., afterward rector of St. Michael's Church, Trenton, N. J., and for some years past has held his last charge, of St. Paul's, Petersburg. He was at the same time principal of the Bishop Payne Divinity and Industrial School in Petersburg. Dr. Bunting's last illness was of very short duration, and he preached with his usual vigor on Sunday, February 12th.

MORAL INSTRUCTION IN PUBLIC SCHOOLS OF WASHINGTON, D. C.

A movement has been put on foot looking toward the introduction of moral and religious instruction in the public schools of the city of Washington. A meeting of the ministers of various denominations, including Roman Catholic, Protestant, and Anglican clergy, as well as Jews, was recently held, at which an extensive report with appended resolutions was presented by the Rev. Dr.

REV. F. A. ZIMMERMAN,
Rector of Trinity Church, Findlay, Ohio.

McKim, rector of the Church of the Epiphany, laying stress upon the urgent necessity for moral instruction. The report says in part:

"When we consider the abnormal increase of crime in the last twenty-five years—it has grown four times as fast as the population—we cannot but feel that we are face to face with a national peril of a most serious character; that one of the obvious and potent causes of this ominous and alarming increase of crime is to be found in the too frequent neglect of moral and religious instruction in our schools—public and private; that though firmly convinced that the principle of complete separation between Church and State is sacred and inviolable, we believe that to divorce the State from religion would be a fatal error and a betrayal of the trust we have received from our fathers; that the practical exclusion of the teaching of morals and religion from our State-

TRINITY CHURCH, FINDLAY, OHIO.

supported schools is contrary to sound public policy, is a reversal of the principle on which our fathers founded the republic and is fraught with grave peril to the future of the American people; as our fathers incorporated into our statute law the principles of religion, as in the laws against blasphemy and polygamy and perjury, so it is our duty to incorporate those same principles into our system of education, so that every child in our schools may be taught the first principles of morality upon the basis of belief in an almighty and righteous Ruler and Judge of the Universe; that if the State may justly retain laws and customs which are rooted in religion, in obedience to the will of the overwhelming majority of the people, then there exists an equal right to provide for the teaching in her schools of theistic ethics. If the former is not a violation of religious liberty, neither would the latter be."

The resolutions which Dr. McKim asked the gathering to endorse, called for the introduction of text-books on morals and manners, and also:

"That, believing it entirely possible to make such a selection of readings from both the Old and New Testaments as would be acceptable alike to Protestants and Roman Catholics and Hebrews, we urge that steps be taken to provide such a sectionary, with a view to its being carefully studied in our schools, with the double purpose of familiarizing the children with the finest literature in the world, and instilling into their minds the principles of the most exalted morality, together with reverence and love for Almighty God.

"That while we respect the convictions of all our fellow-citizens and would restrict no man's religious liberty, or infringe upon the right of every parent to control the religious education of his child, we believe the time has come for the people in our land to insist that in the education of their children shall be included the instruction in the fundamental principles of morality and religion."

These resolutions were very generally commended by ministers of various denominations, but the Hebrew representatives present opposed them decidedly, maintaining that morals and religion should be taught, not in the public school, but in the church, the synagogue, and the home. Seventh Day Adventist representatives opposed them, as savoring of governmental control of religion. A Roman Catholic priest urged postponement of the vote in order to give time for further consideration. Among those who endorsed the resolutions and asked that they be promptly carried, were Dr. Edward Everett Hale (Universalist), chaplain of the Senate; the Commissioner of the District of Columbia, the President of the Board of Education, the Probation Officer, and many others. Finally, however, in deference to those who desired further consideration, Dr. McKim moved that the resolutions be referred to a committee to report at a later meeting, and such action was unanimously taken.

NO CATHEDRAL FOR BUFFALO.

The secular and some of the Church papers have published widely the information that a project was under way in Buffalo to erect a Cathedral at a cost of a million dollars. The basis of fact underlying this rumor is exceedingly slender. The Diocese recently rented a see house for the use of its Bishop, and at the last meeting of the diocesan Council, held in May 1904, resolutions, reported in our columns at the time, were passed, instructing the Cathedral chapter (which has long been in existence though devoid of a Cathedral) "to take into serious consideration therewith the location of a future Cathedral, and to study the feasibility of entering in the near future upon the first steps of securing a site for such Cathedral and funds for land, building, and endowment." In speaking recently before the Woman's Auxiliary, Bishop Walker embraced the opportunity to remind them that it was the wish of the Diocese that steps be taken toward securing such a Cathedral, and the daily papers took this statement as the basis of their reports. Unfortunately there is nothing whatever in sight for the future Cathedral beyond what is here stated.

HERESY PREACHED IN ROCHESTER.

The Diocese is confronted with a serious difficulty in connection with alleged utterances of the Rev. A. S. Crapsey, rector of St. Andrew's Church, Rochester, which, if he is rightly reported, certainly impugn the faith once for all delivered to the saints. Mr. Crapsey is alleged to have expressed in substance the following beliefs:

"That belief in the Scriptures is not longer possible to an educated and intelligent thinking man; that Christ was born and died as ordinary clay and in the light of scientific research He does not longer stand apart from the common destiny of man in life and death. The miracles described in the Bible, and upon which the clergy has been wont to build the most powerful sermons for centuries, are not longer to be always and entirely believed. Denominational differences and the ministerial clinging to Biblical miracles, make the Churches a part of the rear guard of the forces that make for religious progress." In the editorial columns an extract from his sermon is made and commented upon.

The Bishop, with certain of the clergy, recently took the matter informally under consideration at a private meeting in Rochester, but thus far there has been no official action.

WHAT WE HAVE IN CUBA.

Including the Bishop, there are nine clergy canonically attached to this Missionary District: Mr. Sturges is at Sague la Grande, Mr. Mancebo at Santiago de Cuba, Mr. Moreno at Bolondron, Mr. Planos at Matanzas, Mr. Pena at a hospital near Havana, and Messrs. Colmore, Steele, and Meyer at Havana.

The Bishop is visiting the towns in the eastern part of the island, Santiago, Guantanamo, Sagua, La Gloria, and other places where the work may be started. His first official visitation was made on January 26th, in the Church of the Holy Trinity in Havana, where he confirmed eight persons, of whom six were cubans. On February 12th he held a Spanish service in Matanzas, confirming four Cubans. In Matanzas we have a self-supporting school with about 100 pupils, and two teachers; this work, as well as that of the parish there, is under the direction of Mr. Planos. About March 14th, the Bishop will leave for the States, to attend to some matters of business, and to present the needs of the work to the attention of Church people.

Archdeacon Steel has been visiting the provinces under his charge, with great diligence. At Pinar del Rio he found some families of the Church whose hearts were made glad by the sight of a priest of the Church. At Santiago de las Vegas he held service and preached in the Methodist place of worship, at the invitation of the Methodist minister. At Columbia and Santa Rosalia, in the Isle of Pines, he held services on February 12th. We have a chapel in each place, the only churches other than Roman on the island. We have also a small glebe at each place, and it is hoped that as soon as a resident missionary may be found, a house will be built at one of these two places. About $250 or $300 could be paid as salary the first year, and after that more could doubtless be raised, for a resident missionary.

Holy Trinity Church in Havana is progressing apace, Mr. Colmore finding new families every day. Plans have been made for a large and handsome church, for the building of which it is hoped that money will soon be raised. A meeting to consider this matter was held at the residence of the Bishop a few weeks ago, at which a large number of men were present, and great enthusiasm was shown. About $2,100 was subscribed towards the lot and building. It was a great privilege to have at this meeting Mr. James L. Houghteling from Chicago, who made one of his delightful and characteristic speeches, and added materially to the success of the occasion. Dr. Nelson, correspondent of the New York *Herald*, also made a stirring speech, in addition to those of others present.

NEW MARRIAGE LAW PROPOSED IN TEXAS.

A stringent law, proposing to limit the time within which divorced persons may marry, has received its first reading in the Texas Senate. In one of the counties of this state it was recently declared by one of the dailies that 41 per cent. of the cases on the docket for the term were petitions for divorce.

MARRIAGE OF BISHOP WALKER.

Bishop Walker was married on Saturday, March 4th, to Miss Bertha B. Bach of New York City, by Bishop Potter, in the Church of the Heavenly Rest, New York.

DEAN LEE SUCCEEDS DR. DOWLING.

Lexington, Ky., March 6.—Dean Lee has announced his resignation of the Cathedral and acceptance of the rectorship of Christ Church, Los Angeles, Calif. He leaves the first week in April.

The Rev. Baker P. Lee was graduated at the Theological Seminary of Virginia in 1896, and was thereupon ordained to the diaconate by the Bishop of Southern Virginia, who advanced him to the priesthood a year later. His earlier ministry was spent in that Diocese, where he was rector of Wilmer parish at Farmville until 1898, when he assumed the rectorship of St. Peter's Church, Columbia, Tenn. He was appointed by the Bishop of Lexington to be Dean of the Cathedral of that Diocese in 1901, and at the present time is president of the Standing Committee of the Diocese. Dean Lee is a man of marked personality. He has been especially successful in open-air services during the summer, and described his methods in conducting that work in the columns of The Living Church some two or three years ago. Mr. Lee at one time declined a call to the rectorship of Grace Church, Chicago. He succeeds the Rev. George T. Dowling, D.D., in the rectorship of Christ Church, Los Angeles, where a new church edifice is in course of erection.

REV. BAKER P. LEE.

DEATH OF REV. DR. GRANT.

The Rev. William Grant, D.D., assistant at St. Mark's Church, Chicago, died February 26th, after a short illness. He was born in England in 1818, was graduated from King's College, London, and after a few years spent in parish work and school teaching in England and Wales, came to Canada in 1889. He had charge of St. John's Church, Castlemore, and St. Mary's Church, Tullamore, and taught school in Oshawa. He received the degree of Doctor in Divinity from Trinity College, Toronto, after examination.

He came to Chicago in 1891, and after a few months' employment as chaplain of St. Luke's Hospital, he became assistant to the rector of St. Mark's Church. He was a fine classical scholar, being especially familiar with the Semitic language.

His funeral took place from St. Mark's Church, Thursday, March 2nd. The service was conducted by the rector, Dr. Wilson, assisted by eight of the clergy of the Diocese of Chicago.

Although eighty-six years of age, he was able to render valuable assistance in Church work until a few months before his death. Dr. Grant never was received into canonical connection with the Diocese or with the American Church.

ALABAMA.

C. M. Beckwith, D.D., Bishop.

Convocation at Birmingham.

The Birmingham Convocation held a meeting in St. Mary's Church, Birmingham (Rev. J. W. C. Johnson, rector, and Dean of Convocation), on February 28th and March 1st. There was an address by the Rev. S. B. McGlohon, on "The Greater Opportunity Confronting the Church," and three addresses on "A Layman's Opportunity," as follows: (1) "In Personal Work," Rev. I. O. Adams; (2) "As a Lay Reader," Rev. J. H. Blacklock; (3) "In the Sunday School," Rev. J. G. Glass. "Preparation for Lent" was treated by the Rev. E. G. Hunter and Rev. Quincy Ewing; "The Mission Work of the Church," by Rev. F. W. Ambler; and "The Mission Work of the Diocese," by the Bishop of Alabama.

A distinct step was taken by Convocation in the unanimous passage of the following resolution, offered by the Rev. J. G. Glass of Anniston:

"Whereas, The Birmingham Convocation is seriously impressed with the need of permanent means to extend the Church's work in the Diocese of Alabama, not alone in the places where the Church has already obtained a footing, however uncertain and unstable it may be, but also in the many towns and villages of this state where her voice has never been raised, therefore, be it

"*Resolved*, That this Convocation memorialize the annual Council of 1905 (to meet in Anniston) to take such immediate active steps as may be possible to realize the end for which the Church stands in the Diocese and State of Alabama."

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.
Richard H. Nelson, D.D., Bp. Coadj.

Quiet Day at the Cathedral—Gift to Bishop Nelson—Notes.

The members of the Albany branch of the Woman's Auxiliary attended a "Quiet Day" on Thursday, March 2nd. The day began with the celebration of the Holy Communion at 7 o'clock. Matins and a second celebration followed at 10 o'clock. Bishop Nelson conducted the services and preached four stirring sermons. The texts were St. Matthew xv., verses 21 and 22, being the four appeals of the woman of Canaan, beseeching that the devil be cast out of her daughter, and the four answers given her by the Divine Healer. A large number of women from the Diocese were present.

An anonymous friend has presented Bishop Nelson with a handsome silver pectoral cross and chain. The form of the cross is Celtic, the engraving being the design of the mosaic of the Cathedral choir. The inscription being,

RICHARD HENRY NELSON
Albany
May 19, 1904
"Strengthen ye the weak hands."

Bishop and Mrs. Doane sailed on the steamship *Columbia* on Saturday, February 25th, for a sojourn of a few months in southern Italy and Sicily. Wednesday, before their departure from Albany, the Very Rev., the Dean, gave them a reception at the deanery. The guests included not only the members of the Cathedral congregation, but many others of prominence throughout the city.

Dr. Percy J. Starnes is giving a series of organ recitals in the Cathedral of All Saints. He illustrates the real beauty of his art. His audiences are of the appreciative sort and the large congregations thoroughly enjoy his masterly playing.

The late Dr. Skinner of Malone left a legacy of $50 to the Archdeaconry of Ogdensburg and $50 to the Board of Missions of the Diocese of Albany.

CENTRAL NEW YORK.

Chas. T. Olmsted, D.D., Bishop.

Departure of Rev. John Arthur—Quiet Day at Syracuse.

Prior to the departure of the Rev. John Arthur from Oneida to assume the rectorship of Grace Church, Cedar Rapids, Iowa, he was made the recipient of a purse of money as the parting gift of the men of the congregation. In his final sermon he said:

"You are fortunate in your equipment: the position of church and rectory and ample ground on the main street. You are out of debt except about $400 for the street paving assessment. The current income has been regular, and by care and attention, can be increased. The pledge system appeals to all fair-minded, well-disposed people."

At the invitation of the Syracuse Clericus, the Bishop of the Diocese conducted a Quiet Day for the members, Monday, March 6th, in St. Paul's chapel.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Diocesan Notes.

The hall used as a chapel at Wyalusing has been burned to the ground. The Presbyterian minister helped to save the cross, altar cloth, etc.

The General Missionary of the Diocese has just completed a successful ten days' mission at Minersville (Rev. W. H. Decker, priest in charge). Archdeacon Radcliffe goes to Slatington on Ash Wednesday, and will build a chapel in that town.

CHICAGO.

Chas. P. Anderson, D.D., Bishop.

Woman's Auxiliary—Requiems and Memorial for Bishop McLaren—Men's Clubs—Death of H. V. Seymour.

The monthly meeting of the Woman's Auxiliary, held in the Church Club rooms on March 2nd, was shadowed by the keen sense of loss sustained by the organization in the death of the beloved Diocesan, the Rt. Rev. Wm. E. McLaren. The President, Mrs. Hopkins, spoke touchingly of his loving interest in the Auxiliary, whose work had been a source of comfort to him in life, and whose prayers and acts of love followed him to his burial. In the name of the Auxiliary, she pledged to Bishop Anderson the same loyalty and affection; assuring him of the desire to carry out his wishes in the missionary work. Bishop Anderson responded feelingly, assuring the women of his warm appreciation of the relation between them and the late Bishop, and of the extension of that relation to the present Bishop. He referred with much personal interest to a proposed memorial to Bishop McLaren, and the furtherance of the work in the Diocese.

The Rev. R. W. Andrews of the Missionary District of Tokyo, addressed the women upon the condition of the women in Japan, showing how wide an influence for good is exerted by Christian schools. Announcement was made of the Lent Study Class, which will meet on Saturday mornings during Lent, and consider the general topic of "The Dawn of Christianity in Britain."

Thirty branches were represented by 75 delegates, and the offering of the day, amounting to $16.94, was given to the Rev. Mr. Andrews for work in Japan.

A requiem Eucharist for the repose of the soul of Bishop McLaren was sung at St. Mark's, Evanston (Rev. Dr. A. W. Little, rector), on Sunday, February 26th. Dr. Little preached a memorial sermon from the text, II. Sam. iii. 38: "Know ye not that there is a prince and a great man fallen this day in Israel?" In all parts of the Diocese requiem services were held and memorial sermons preached by the clergy on this Sunday.

On Monday, February 27th, Bishop Anderson called a meeting of the clergy and many of the laymen, at the Church Club rooms, to consider the matter of a memorial to the late Bishop. It was decided that this should take the form of a McLaren fund for the endowment of the Western Theological Seminary, which was founded by Bishop McLaren and was very dear to his heart. Fifty thousand dollars was set as the minimum amount, and a committee was appointed by the Bishop to take the effort in hand. Several generous contributions have already been made.

On Sunday evening, March 5th, a course of three sermons on "The Church," was begun at St. Peter's Church (Rev. Frank Du Moulin, rector), Chicago, the Rev. Simon Blinn Blunt preaching on "The Early Church," to be followed by the Rev. John Henry Hopkins, who will take "The Reformation," and by the Rev. Dr. James S. Stone, who will preach on "The American Period."

St. Simon's mission (Rev. H. B. Gwyn), Sheridan Park, has recently been presented by a parishioner with an altar desk, processional cross, offertory basin, and a pair of cruets, making the equipment of this thriving mission very complete.

The second meeting of the North Side Sunday School Institute was held at the Church of the Ascension, on the afternoon and evening of February 23d, with a good attendance. Mr. H. V. Seymour spoke in the afternoon on "The Teaching of Religion in Connection with the Rules of the Chicago Public Schools," and the Rev. Charles Scadding made an address in the evening on "Sunday School Problems." Discussions followed both addresses.

Church Clubs for men are the order of the day. The annual dinner of the Men's Club of St. Mark's, Chicago, was held the latter part of February, when a large gathering listened to addresses by Mr. Charles Timson, President of the club, the Hon. R. S. Tuthill of the Epiphany, Mr. Chas. E. Field of the Redeemer, and Mr. Charles H. Taylor. The Rev. Dr. W. W. Wilson, rector of the parish, was toastmaster.

On March 1st, over one hundred men gathered at the new parish house of St. Mark's, Evanston, at the invitation of Dr. Little, for the purpose of forming a parochial club, and enjoyed a sumptuous banquet prepared and daintily served by the ladies of

the parish. The after-dinner speakers were the Rev. Herman Page, the Rev. Dr. J. S. Stone, and Messrs. C. E. Field and G. F. Stone. Dr. Little was most acceptable as toastmaster, with his witty remarks and introductions. All the speeches abounded with good stories and emphasized the value of men's clubs in a parish, and the obligations resting upon every man to do his share of the work in sustaining and spreading the Master's kingdom. The greatest enthusiasm characterized the meeting, and after the speeches, practically every man present handed in his application for membership. Mr. John H. Hardin was elected Secretary and Mr. G. P. Hoover, Treasurer. Another meeting will be held in the near future for more complete organization and the election of a President.

On the same day a meeting was held in St. Peter's parish house, Chicago, of delegates from the six parishes north of Fullerton Avenue, at which was organized The North End Churchman's Club. Officers were elected as follows: President, Wm. C. Graves, St. Peter's; Vice-Presidents, P. B. Fitzgerald, Atonement, Fred Pettibone, St. John's, F. S. Hamilton, St. Simon's, F. M. Gates, All Saints', P. R. Wilmath, St. Paul's, and one to be named by the rector of Our Saviour; Secretary and Treasurer, Dr. F. E. Hancock of St. Simon's.

Another prominent Churchman has been removed from the Diocese by the death of Mr. Herbert V. Seymour, which occurred on Wednesday, March 1st. Apoplexy was the cause of the death, which came as a great shock to all. Mr. Seymour was a communicant of the Church of Our Saviour, where he served faithfully and earnestly as senior warden, lay-reader, and superintendent of the Sunday School. He was particularly interested in Sunday School work, being especially active and prominent in the Institute movement, and only a few days before his death made an address before the North Shore S. S. Institute at the Church of the Ascension. Mr. Seymour was a deputy to the last General Convention and was one of Chicago's best known laymen. He was born in England 55 years ago, and for twenty years has been engaged in the real estate business in Chicago.

The funeral took place at the Church of Our Saviour on Saturday, March 4th, the Rev. J. H. Edwards officiating, assisted by the Bishop of the Diocese.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Convocation at Denver.

The usual series of papers and addresses were given at the spring session of the Northern Convocation at Emmanuel Church, Denver, March 1st and 2nd. Dr. Pelham Williams gave a devotional address, and the Rev. E. W. Sibbald spoke on "Zeal in Missionary Work." There was a sermon by the Rev. J. T. Crowe and missionary addresses by the Archdeacon and others. The Bishop urged loyalty to the high ideals of the Church, to her high standard of education and of life, to the fundamentals of the Church, adapted to, but not changed for, our age. Speaking *ad clerum*, he urged that the clergy should protect and sustain the integrity of the Prayer Book.

The Bishop's policy in keeping strong, active, and energetic missionaries travelling over the field, has begun to bear fruit. In two years churches have been built at Walsenburg and Arvada (which will be dedicated by the Bishop on the First Sunday in Lent). A church at Loveland has been purchased from the Roman Catholics. Each of these points has its own missionary, thus adding to the strength of the clergy and greatly to the growth of the Diocese. In May the Bishop will lay the corner stone of two new churches, one at Fort Morgan, the other at Fort Lupton. Each of these will be a centre of a group for the incoming missionary to work from. To carry on this work, the Bishop is anxious to increase the income of the diocesan Board of Missions, and asks for increased offerings in the Diocese and help from friends of home Missions outside.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Improvements at West Haven—Parochial Missions in Bridgeport—Cheshire—Notes.

It is stated that the new edifice for the parish of Christ Church, West Haven, will be undertaken soon after Easter. The sum of $10,000 has been raised to meet the conditional gift of $25,000 from Mrs. Boardman of New Haven. The rector is the Rev. Arthur J. Gammack.

During Lent, parochial missions will be held in several of the parishes of Bridgeport. Christ Church, St. George's, Calvary, and St. Luke's will participate in the movement. Also Christ Church, Stratford, just beyond the border of the city. The mission will be conducted by the respective rectors, in their own parishes, rendering to some extent, aid to each other. It is also announced that a week's mission will be held at St. John's, the mother parish of the city (the Rev. Wm. H. Lewis, D.D., rector). This will begin on the First Sunday in Lent, and will be conducted by the Rev. Gustave A. Carstensen.

The Episcopal Academy of Connecticut, commonly known as the "Cheshire Academy," one of the oldest Church schools in the country, is enjoying a goodly degree of prosperity. The following announcement, recently made, will be of interest:

"The school has now been offered the erection of a most handsome memorial hall, to be in the form of an athletic court—a combination of squash courts, indoor tennis courts and basket ball hall, and running track, including a large swimming pool; all this complete, as a gift, upon the acquisition of a student-roll of sixty boys—the full quota the school is equipped to provide for."

On Wednesday evening, March 1st, a supper for the men of the congregation was held in the parish house of Trinity, Hartford. The Bishop was the guest of honor, making the principal speech of the evening.

St. John's parish, Rockville (the Rev. J. Francis George, rector), is at length, it is stated, released from a burdensome indebtedness. The consecration of the church, long deferred, will take place at an early day.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Missionary Meeting—New Church for Terrell—Quiet Hour to be Held.

The fourth quarterly missionary meeting of the Diocese was held in the parish of the Holy Cross, Paris (Rev. D. I. Hobbs, rector), February 28th and March 1st. As a general topic, "The Spiritual Life" was chosen for the first consideration, the Rev. C. R. D. Crittenton of Dennison, speaking on its Genesis; the Rev. B. B. Ramage of Fort Worth, on its Development; the Rev. W. J. Miller of Sherman, on its Triumphs; and the Bishop, on its Rewards. The Rev. Joseph Sheerin preached upon the Comprehensiveness of the Church's Work. A conference was held between the clergy and members of the Woman's Auxiliary. The general topic of the evening was Missions. The Rev. Mr. Crittenton spoke on the Church's Divine Commission; the Rev. S. G. Porter of Bonham, on Domestic Missions; the Rev. Mr. Ramage, on Foreign Missions; and the Rev. Mr. Sheerin, on the Basic Principle of Missions.

A meeting of the Woman's Auxiliary was also held. Several of the diocesan officers were present, and delegates from some of the parochial branches. Mrs. J. S. Thatcher of Dallas, President of the diocesan branch, presided and read a paper on Impressions of the Boston Convention. The pamphlet on the United Offering, recently sent out by the General Secretary, Miss Emery, was read by Mrs. J. U. McAllister of Paris. Mrs. Theodore F. Wallace of Dallas made an address upon Lenten Studies. Mrs. S. J. Wright of Paris read an excellent paper on the Influence of Faith on Conduct.

The parish of the Good Shepherd, Terrell (the Rev. H. W. Robinson, rector), has had preliminary drawings made for a new church building. A considerable part of the required sum has already been raised, and it is intended to begin work on the building very soon.

The Bishop and two of his clergy have been appointed a committee to arrange for a conference between the Bishop and clergy, with a Quiet Hour for the clergy, at the time of the Council in May.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Diocesan Notes.

The Clerical Brotherhood enjoyed its annual Quiet Day on March 2nd in St. John's Church, Wilmington, the Rev. James B. Halsey, rector of All Hallows', Wyncote, Pa., being the conductor.

Bishop Coleman's letters from Egypt inform his friends that his health is good, his lengthened sojourn ejoyable, and that he will return early in May.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Bp.

Deanery at Moorhead.

The Red River Deanery was in session at Moorhead, February 22nd and 23d. A meditation on the Real Presence was given by the Rev. W. J. Moody. The Rev. T. C. Hudson read a paper on "The Fasts and Festivals of the Church," and addresses on "The Christian Life" were given by the Rev. Messrs. H. M. Green, A. R. Mitchell, and C. R. Taylor. The Rev. A. R. Mitchell spoke on the subject, "Why Am I a Churchman?" and addresses to the Woman's Auxiliary were given by the Rev. W. J. Moody and Dean Burleson of Fargo. At the final service the sermon was preached by the Rev. A. R. Mitchell, and an illustrated lecture was given on "The Rise, Growth, and Extent of Christianity" by the Rev. H. M. Green.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Diocesan Notes.

To the field of the Rev. W. H. Heigham, Ph.D., vicar at Bainbridge, has been added a mission at Cuthbert, Randolph County. On a recent Sunday he held his first service in this field. For 25 years the voice of the Church has not been heard in that county, and it is significant that, on the renewal of her services after a quarter of a century, the three denominational churches in Cuthbert should close their doors, and the congregations, led by their ministers, all attend the renewal of the Church's long abandoned worship. Over 300 people were present.

The Rev. E. M. Skagen, vicar at Valdosta and Quitman, has opened services in the factory chapel at Quitman. Evening Prayer at Quitman is always said in the afternoon, and that gives Mr. Skagen the night for the chapel. A kindergarten and night school at the chapel through the week, is another part of his work. The chapel was erected by Messrs. Spain & Co., the proprietors of the cotton mill, for the use of any religious teacher who would occupy it, although they

themselves were prominent Baptists. For a time it was used by three denominations, but years ago all services in it were given up. When Mr. Skagen was sent to Quitman as vicar, he applied for and secured the use of the chapel. To this arrangement the denominational ministers objected as soon as Mr. Skagen aroused any interest. Reserving one Sunday night in each month for his own use, Mr. Skagen gave up the other three, but he promised the people to be present as often as possible, taking his place in the congregation if the appointed preacher were present, and preaching if the appointed preacher failed them. The services and the school are thoroughly appreciated by the factory people, and are already accomplishing noticeable good.

St. Paul's Church, Savannah, having come into its part of the estate of the late Mrs. J. H. M. Clinch, hopes soon to build a new church, parish hall, and rectory, and is now looking about for plans for the same. The vestry would like suggestions from architects.

IOWA.

T. N. Morrison, D.D., Bishop.

Ottumwa—Fort Madison.

A very successful series of services was held at Trinity Church, Ottumwa (Rev. J. Hollister Lynch, rector), on Septuagesima and the three days following. On Sunday, five deacons were admitted to the priesthood. At Evensong the service was said by several of the newly ordered priests, the preacher being the Rev. Dr. Rudd of Fort Madison. On Monday, after a business session of the Deanery, at which the Rev. Frank Beckerman was reëlected Secretary, the Woman's Auxiliary of the Diocese held a very successful meeting. The Bishop made a short address, and then the ladies took hold. If anyone doubts that the women of the Church are coming to the front, he should have heard these addresses. Mrs. Morrison, the wife of the Bishop, spoke of "The Woman's Auxiliary at Boston"; Mrs. De Witt of St. Andrew's, Chicago, told of the excellent work she has done with the Junior Auxilary in that parish; Mrs. Boone, the widow of the late Bishop, gave "Some Reminiscences of China"; and Miss Weare, the diocesan President, gave an account of "The Missionary Conference at Omaha." Most of the branches of the Deanery had representatives present. The missionary meeting came on Monday evening, when admirable addresses were made by the Rev. A. J. E. Boss, the Rev. W. C. De Witt, by Miss Weare, Mrs. De Witt, and by the Bishop. Tuesday, after a celebration of the Holy Communion, the whole morning was given up to a series of addresses *ad clerum*. The general subject was "The Ordination vows of Priests." The spirituality and the helpfulness of these were excellent. The Bishop of Iowa is never more happy than when talking heart to heart with his clergy. At the Sunday School Institute, held in the afternoon, after a paper by the Rev. W. P. James of Marshalltown on "The Object of a Well-ordered Curriculum," a spirited discussion of the whole subject of Sunday School teaching was held. Many teachers were present, and much satisfaction expressed over the increased anxiety about the proper training of the young. Tuesday evening, Major and Mrs. Mahon threw open their beautiful home for a reception to parishioners and visitors. On Wednesday morning, the Bishop observed the sixth anniversary of his consecration. There was a celebration of the Holy Communion at Trinity Church with a large attendance of clergy and the people of the parish. The Bishop is beloved by priest and people alike. He is showing to the Diocese of Iowa an ideal Father in God. Mr. Lynch and the people of Trinity Church deserve great credit for the genuine success this meeting of the Southwestern Deanery proved to be. The five newly ordained priests are all at work in the Diocese and have already earned to themselves a good degree.

St. Luke's, Fort Madison (the Rev. Dr. Rudd, rector), has recently received a fine memorial in the form of a beautiful quartered oak credence table. Made by Geissler of New York, under the direction of the rector, it is in fine harmony with the altar, near which it stands. It bears a plate with the following inscription:

To the Glory of God
And in Loving Memory of
ELLEN RICARDSON NICHOL.
Whoso eateth My Flesh and drinketh My Blood hath Eternal Life.—St. John vi. 54.

The credence was given by a former communicant of St. Luke's, in memory of her mother.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Churchmen's Dinner at Lexington.

On Thursday evening, February 23d, a "Churchmen's Dinner" was held for the first time in the Diocese of Lexington. It was gotten up by the Cathedral chapter, at the suggestion of Bishop Burton, as a means for promoting social good-fellowship among the Churchmen of the Diocese. In order to add lustre to this first gathering, and to avail themselves of this golden opportunity of showing honor to the newly consecrated Bishop of the neighboring Diocese in this state, Bishop Woodcock of Kentucky was invited as the guest of honor, being also entertained during his visit at the see house by Bishop and Mrs. Burton.

After the dinner Bishop Burton introduced Bishop Woodcock in highly appreciative language to the company present. In reply, the latter at once won the hearts of all in the room by his charming and humorous speech, so appreciative of all that Kentucky people had done for his happiness and comfort since he had been amongst them; and signifying his intention of making a niche for himself in the hearts of the people in Kentucky, not attempting to crowd himself into the niche already completely filled with the memories of his splendid predecessor. Fine addresses were made by Messrs. Allan D. Cole of Maysville, John L. Amsden of Versailles, and James Jones of Lexington on prepared subjects, "The New Kentucky, and the Part in it of the Protestant Eppiscopal Church"; "The Layman's Opportunity in the Same"; "The Practicability and Desirability of a Church Club in Our Diocese." Later on, short talks were given by Dr. McClure, Mr. Wood Ballard, Archdeacon Cooke, Rev. F. A. MacMillen and others, introduced and invited by Dean Baker P. Lee, at the request of the Bishop.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Church Club—Brooklyn Notes.

The Brooklyn Church Club had for speaker at its meeting last week, Colonel Charles Chaille-Long, who has been Consul General in Korea, and was for several years chief-of-staff to General Gordon in the Soudan. Conditions in Korea were talked of, and the speaker held that some diplomatic mistakes had been made by this Government, by which it was made the cats-paw of Russian policy, when Korea was separated from China and set up as a separate nation. The speaker made a very interesting address, giving a clear insight into conditions in the East. Many of his opinions clearly favored Russia in the present war. The "Yellow Peril" he held to be not a peril of advancing hordes over Europe, but of invading brains, industry, and competition.

Arrangements have been made for a series of Lenten services in the Church of the Holy Trinity, Brooklyn, in which a number of the Brooklyn clergy will take part. Among those who will be speakers are Bishop Burgess, the Rev. Dr. A. B. Kinsolving, the Rev. Dr. Henry C. Swentzel, the Rev. St. Clair Hester, the Rev. Dr. Reese F. Alsop, the Rev. Dr. Alexander Vance, the Rev. Dr. Lindsay Parker, the Rev. Dr. J. Clarence Jones, and the rector, the Rev. John Howard Melish. The opening service of the Church Congress is also to be held in Holy Trinity Church.

On Sunday evening last, there was held in the Church of the Incarnation, Brooklyn, a service in memory of the late William Braddon, a member of the National Council and a former president of the Long Island Local Assembly of the Brotherhood of St. Andrew. Speakers were the Rev. Dr. J. G. Bacchus, the Rev. William R. Watson, and Mr. Hubert Carleton, General Secretary of the Brotherhood. The March meeting of the Long Island Assembly will occur on Thursday of this week, in the Diocesan House. Topics will be "Church Work for Men" and "Extension of the Brotherhood," the speakers being the Rev. Dr. Alexander Vance and the Rev. Everett M. Waterhouse respectively.

LOUISIANA.

Davis Sessums, D.D., Bishop.

New Orleans Notes.

The Church Club of New Orleans proposes to have the usual noon-day Lenten services at Grace Church, but owing to several reasons, has not yet been able to furnish dates or names of preachers. The Rev. E. W. Hunter preaches on Monday, the 13th.

At the annual election of the Home Guild, formed for the purpose of assisting the Sisters of Bethany in the care of the orphans under their charge, the following were elected: President, Mrs. C. Charles; First Vice-President, Mrs. J. W. Kearney; Second Vice-President, Mrs. P. B. McCutcheon; Secretary, Mrs. F. Boardman; Treasurer, Mrs. H. B. Wilbur.

The rector of Mount Olivet Church proposes to have a special set of preachers on the Wednesday nights in Lent. The first sermon, Ash Wednesday night, was taken by the Rev. E. W. Hunter of St. Anna's Church. Mount Olivet is progressing rapidly under the care of the Rev. W. S. Slack.

Mr. G. Frank Shelby, the Western Travelling Secretary of the Brotherhood of St. Andrew, has been visiting in New Orleans, and has succeeded in organizing chapters of the Brotherhood in nearly every parish in the city. A local assembly will be formed, and it is hoped much enthusiasm in Church work will be developed among the men of the city.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Mission at Sharpsburg — Shut-In Society — Notes.

An interesting and successful mission was held at St. Paul's Church, Sharpsburg (Rev. C. J. Curtis, rector), from February 20th to Sunday, 26th, conducted by the Rev. A. C. Haverstick of Frostburg, Md. Several months had been given to local preparation for the mission. Cards of invitation, "Come to the Mission," with programme of services, had been struck off at home by copying process, and distributed among the people; and larger posters, hand-made, were set up in conspicuous places. Due notice was given in church, and the preaching on previous Sundays led up to the purpose of the mission. A set of hymns had been carefully selected from the Hymnal, and these were practised for several weeks by the choir and others ready to help.

Daily during the mission there was a cel-

ebration of the Holy Communion at 7 o'clock, with instruction on that subject. From 12 to 24 persons attended this service—an attendance especially gratifying in a small, feeble parish in a small country town, and in a very strongly Protestant community. Morning Prayer was said daily at 10 o'clock, with instruction on the fundamental principles of theology. At 4:15 P. M., just after school hours, a special service was held for children, attended by large numbers of them on their way homeward from school. The addresses at these services charmed the children, being colloquial and full of happy anecdote and illustration drawn in part from familiar sources like "Mother Goose," giant stories, etc.

At 6:30 P. M., the missioner, the rector, and the helpers, men, women, and children, met on the public square and sang some familiar hymn such as "Nearer, my God, to Thee," "There is a fountain," or the like; while the men gathered, from 100 to 150 in number, to hear a short, stirring address. Then they were invited to proceed to the church, where at 7 o'clock there was the mission service and sermon, attended by a large congregation, growing larger from day to day until the church became packed.

The singing, carried by the whole congregation at the evening service, was powerful and inspiring.

On the closing Sunday, at the request of the masonic fraternity, there was a special service for masons, though open to all; and there was not seating room for the crowds that attended.

The preaching throughout the mission was clear, vigorous, and to the point. The evening sermons were a series on the Church, unflinching and straightforward, yet free from any offensive attacks against others.

The missioner suggested that requests for prayer, and questions about the Bible, the Church, etc., should be placed in a box provided for the purpose in the vestibule; and quite extended response resulted. The missioner's off-hand answers to the questions, from day to day, were remarkably ready, clear, and satisfactory.

Before the mission closed, ten persons applied for Confirmation, three of whom were baptized at the closing service.

The missioner, gladly giving his own valuable work of the mission as a free-will offering, asked that the congregation would give a thank-offering for the purchase of some permanent memorial of the mission, to be placed in the church, suggesting $25. The offering for the purpose, on the closing Sunday, was $30.

No exciting methods were used in the mission, but only quiet, earnest, effective preaching, cordial invitation and welcome to all, and earnest prayer for God's blessing.

The annual meeting of the Maryland branch of the Shut-In Society was held last week at Emmanuel parish house, Baltimore. Mrs. William Dallam Morgan, the Vice-President for Maryland, stated in her report that, though organization had not been effected until a few years ago, for some time previous a few scattered members of the society had been quietly carrying sunshine and brightness to shut-ins. Realizing that a great many more people could be reached if a definite organization were effected, the workers followed the example set by the Pennsylvania branch, which was the first to organize, and established a connection with the general society. From an initial membership of eight, the enrollment has increased to 51—25 associates, 17 invalids, and 9 juniors.

The birthdays of the invalid members have been made special occasions and have been cheered by personal letters or by gifts of wonder-bags—little silken receptacles into which have been stored a series of little "surprises" for the diversion of the shut-ins.

An appeal was made for gifts of the little trifles that may be of use to invalids—bits of bright silks, small pictures, stationery, etc. —for the wonder-bags. The committee on outings made an appeal also to those who have carriages or are willing to pay for the hire of vehicles for outings for invalids, for drives in the park, or even about the city streets.

The national society owns about 130 wheel chairs and a few invalid lifters and other appliances for the comfort of the sick and the ease of the caretakers. These are lent to members in any part of the country who are unable to purchase them. The demand, however, is always greater than the supply, and the society is dependent upon its contributions for means to procure them. An invalid to whom one of these chairs or other appliances is lent, may keep it as long as it is needed, after which it is sent on to some other sufferer.

A magnificent piece of silk embroidery, an altar cloth, was on exhibition in one of the prominent embroidery stores in Baltimore recently The cloth, which is the work of a Baltimore Churchwoman, who has donated it to St. Matthew's Church, Sparrow Point, is of white brocaded silk, and the work is of the English style of ecclesiastical embroidery. It required about six months to complete and the cloth is valued at about $200.

The Messiah's mid-day Lenten services are being held this year the same as last in old St. Paul's, Baltimore, through the courtesy of the rector. This is the 15th year during which these services have been held and their ever increasing attendance attests the appreciation of business men for the daily opportunity of worship.

In this connection it may be stated that work in the Church of the Messiah is progressing apace and the floor level has already been passed.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Special Lenten Preachers — Diocesan Notes— Year Book of Trinity.

Special preachers during the Lenten season at some of the Boston churches will be as follows: Church of the Advent, Ash Wednesday at 8 P. M., Bishop Jaggar; and at the same hour on succeeding Wednesdays, the Rev. Dr. A. St. John Chambré of Lowell, Bishop Weller of Fond du Lac; the Rev. Dr. Leonard K. Storrs, Brookline; the Rev. Charles S. Hutchinson, Chelsea; the Rev. Ernest W. Wood, Ashmont; the Rev. Charles N. Field, S.S.J.E., Boston. A series of conferences on "Christian Believing and Living" will be conducted by Bishop Weller from March 19 to 26, and the Three Hours' Service on Good Friday will be conducted by the Rev. Fr. Hughson of Holy Cross.

At Emmanuel the preachers on Thursdays at 5 P. M. will be: March 9, the Rev. Dr. Daniel D. Addison of Brookline; and successively, the Rev. Frederick Palmer of Andover, the Rev. Alexis W. Stein of New York, the Rev. Dr. Joseph N. Blanchard of Boston, Bishop Jaggar, the Rev. Dr. George Hodges of Cambridge, the Rev. Lucien W. Rogers of Central Falls, R. I.

At St. Paul's, at 12:10 P. M. each weekday: Mondays, Rev. J. McGaw Foster; Tuesdays, the Rev. Dr. Elwood Worcester, with the exception of April 4th, when the preacher will be the Rev. Dr. Blanchard; Wednesdays, Bishop Lawrence; Thursdays, Bishop Codman of Maine; Fridays, Bishop Jaggar, with the exception of March 10, when the preacher will be the Rev. Dr. William H. Van Allen; Saturdays, the Rev. Theodore Irving Reese.

St. Stephen's, Wednesdays at 7:45 P. M.: the Rev. Frederick J. Kinsman of the General Theological Seminary, New York; the Rev. Dr. Reginald Heber Howe of Longwood, the Rev. Charles Mockridge of Roxbury, the Rev. Mr. Stein, the Rev. E. M. Parker of Concord, N. H., the Rev. E. S. Brown of the Episcopal Theological School, the Rev. William Brewster Stoskopf of Boston.

The Church of the Ascension, Sundays at 7:30 P. M.: the Rev. Dr. Worcester, the Rev. A. W. Moulton of Lawrence, the Rev. Dr. Hodges, the Rev. George L. Paine of Dorchester, the Rev. John M. McGann of Mattapan, and the Rev. Mr. Reese of Milton.

St. John's Church, Roxbury, Fridays at 8 P. M.: the Rev. Frederick Arthur Reeve of Boston, the Rev. Ellis Bishop of Boston, the Rev. Mr. Moulton of Lawrence, Archdeacon Samuel G. Babcock, the Rev. Brian C. Roberts of Dorchester, the Rev. William Parker Niles of Nashua, N. H.

St. James', Roxbury, Fridays at 8 P. M.: the Rev. William H. Dewart of Hyde Park, the Rev. Mr. Reese of Milton, the Rev. Mr. McGann of Mattapan, the Rev. Mr. Hutchinson of Boston, the Rev. Arthur Ketchum of East Boston, the Rev. Howard K. Bartow of Cohasset. On Good Friday the preacher will be the Rev. E. S. Rousmaniere of Providence, R. I.

Church of the Redeemer, Chestnut Hill: the Rev. Dr. Storrs, the Rev. Philo W. Sprague of Charlestown, the Rev. Mr. Twombly of Newton Highlands, the Rev. Mr. Sullivan of Newton Centre, the Rev. John Matteson of Auburndale. On Saturday, April 1st, Dr. John B. Driggs, the well-known missionary, will give a talk to children on his experiences within the Arctic Circle.

St. Paul's, Brookline, Tuesdays at 7:45 P. M.: the Rev. Dr. Van Allen, the Rev. Dr. Blanchard, Bishop Jaggar, Bishop McVickar, with that for April 11th to be announced.

Church of Our Saviour, Longwood, Saturdays at 5 P. M.: the Rev. Dr. Worcester, the Rev. Dr. Blanchard, the Rev. Fr. Field, the Rev. Ellis Bishop of Boston, the Rev. C. G. Twombly of Newton Highlands, the Rev. W. B. King of Cambridge.

Church of the Holy Spirit, Mattapan, Sundays at 4:30 P. M.: the Rev. Murray W. Dewart of Roxbury, the Rev. William H. Dewart of Hyde Park, the Rev. Mr. Reese of Milton, and the Rev. Mr. Hutchinson of Boston; also on Wednesdays at 8 P. M.: the Rev. Mr. McGann, the rector, the Rev. James P. Franks of Salem, the Rev. Francis Lee Whittemore of Dedham, the Rev. Mr. Moulton of Lawrence, the Rev. Oscar F. Moore of Jamaica Plain, the Rev. Francis E. Webster of Waltham, and the Rev. Edward T. Sullivan of Newton Centre.

A solemn requiem was sung at the Church of St. John the Evangelist Wednesday morning, March 1st, for the repose of the souls of Bishop McLaren of Chicago,

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who was an associate member of the S.S.J.E.; and the Rev. Morton Stone, rector of St. Thomas' Church, Taunton. The celebrant was the Rev. Fr. Field; the Rev. William Brewster Stoskopf was deacon, and the Rev. Charles S. Hutchinson of Chelsea was subdeacon. The musical portion of the service was in charge of Mr. S. B. Whitney, organist at the Church of the Advent, who presided at the instrument. Among the priests who took part in the service, occupying the choir stalls, were the Rev. Augustus Prime of Brighton, the Rev. Ernest W. Wood of Ashmont, the Rev. William F. Cheney of Dedham, the Rev. George H. Kesselhuth, and the Rev. Fr. Hildebrand, who lately has associated himself with the staff of clergy at St. John's; and Rev. E. W. Jewell. The Rev. Frederick Arthur Reeve was master of ceremonies. In the congregation also were a number of priests.

The celebration on March 1st, in recognition of the twenty-fifth anniversary of John W. Farrar's term as choirmaster of St. Ann's, Dorchester, which was fittingly recognized by the present and past choir men and boys and parishioners, was altogether an interesting occasion. There was a celebration of the Holy Communion at 7:30 and at solemn Evensong there were present, besides the rector, the Rev. Brian C. Roberts, Rev. F. C. Lauderburn of All Saints', Worcester, a former rector; the Rev. G. Herbert Patterson, who intoned the service, and the Rev. Augustus Prime of St. Margaret's, Brighton. Following this service there was a reception when letters were read from Bishop Lawrence and other clergy, and also from several laymen now resident at distant places, but who at one time were members of the choir. Some appropriate verses were contributed by one of the vestry, and Mr. Farrar was the recipient of a generous purse, contributed by the choir men, past and present. On the proposition of the rector, steps were taken toward the formation of an alumni association of the choir boys of St. Ann's, to meet in the parish hall annually. Mr. Farrar enjoys the distinction of being the senior choirmaster in point of continuous service in a single parish in the Diocese.

There was a special service under the auspices of the Church Students' Missionary Association at the Church of the Advent, Sunday evening, March 5th. An inspiring, helpful sermon was preached by the Rev. Dr. George McClellan Fiske of St. Stephen's, Providence, R. I.

Because of failing health the Rev. Mr. Chapman has been obliged to relinquish his duties as priest in charge of the House of Prayer, Lowell, and for the present the work is being administered by the Rev. Ernest W. Jewell, who comes from Michigan.

The Rev. A. St. John Chambrè, Dean of the Western Convocation, presided over the 296th session of that body, which assembled at the Church of the Redeemer, South Boston (the Rev. A. B. Shields, rector), on Thursday, March 2nd. The Rev. John W. Suter talked on "Preaching," Dr. Van Allen read a paper on the "Prophetic Function of the Ministry," in the course of which he analyzed what the message is and how it should be delivered to the people, emphasizing the fact that the old Gospel always is new.

The institution of the Rev. Charles Mockridge as rector of St. John's, Roxbury, took place Sunday, March 5th. The sermon was preached by the Rev. Ellis Bishop of St. Stephen's Church.

To the memory of Mrs. Henry Whitman, one of the prominent members of Trinity Church, where she conducted a Bible class for adults for thirty-three years, a window of simple, artistic design has been installed in the chapel facing one of like dimensions to the memory of Phillips Brooks, which was designed by Mrs. Whitman, who was an artist of prominence and a worker in stained glass. Almost all of the memorial, which occupies three windows of two panels each, is of leaded cathedral glass, set in squares and intercepted at each corner with heart-shaped panes. At the top and bottom are borders of ivory-tinted jewels and opalescent glass. The only bit of brilliancy in the entire window is seen in a pair of wreaths in the middle panels, which was one of Mrs. Whitman's own designs.

The Year Book of Trinity Church, which is a twelve months' record up to the Advent season, has just been issued. During that period there were 28 baptisms, 32 marriages, 31 burials, 48 confirmations, while the present number of communicants is given as 1,550. The parish offerings for the year amounted to $35,145, which was slightly in excess of those of the previous year. These figures stand out in strong contrast to the total offerings for the year 1902, when $98,940 was taken in. Of the amounts used for special purposes the past year, $6,593 was for foreign missions; $4,859 for the Rachel Allen Home for Aged Women; domestic missions, $3,896; communion alms for the poor, $3,040; day nursery, $2,515.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Difficulties at Lake Geneva—B. S. A. Service in Milwaukee.

Services at the Church of the Holy Communion, Lake Geneva, were conducted under serious difficulties on the last Sunday in February, by reason of the flooding of the basement, through the bursting of a water pipe, and the consequent inability to maintain a fire in the furnace. The services were held, however, notwithstanding the low temperature of the building.

The second of the quarterly services contemplated by the Brotherhood of St. Andrew, to be held for all Churchmen at different churches within the city, is appointed for the evening of Friday, March 10th, at St. James' Church, when Mr. James L. Houghteling of Chicago, founder of the Brotherhood, will deliver the address. The service is not exclusively for Brotherhood members, but is open to all Churchmen or others. This will also be the first of a series of Friday evening addresses to men, arranged by the rector of St. James', the Rev. Frederick Edwards, to be given during Lent, by different speakers.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Board of Missions—Willmar—Indian Work—Progress at Albert Lea.

At the quarterly meeting of the diocesan Board of Missions, held in St. Paul's, Minneapolis, on Monday last, a resolution was unanimously carried to the effect that the Board hereafter will make no appropriation to any station which fails to make an annual parish offering for the General Missions of the Church. The deans of convocations were requested to arrange, if possible, to have clerical delegations visit all outlying parishes

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A School for Girls under the care of the Sisters of St. Mary. The Thirty-fifth year begins September 29, 1904. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield: David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address The Sister Superior.

SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address: The Sister in Charge of the School.

and missions. The Rev. Theodore Sedgwick has been appointed acting Dean of the St. Paul Convocation till the return of Dean Andrews, who is recuperating in Florida this winter. The Rev. Horatio Gates of Willmar was elected to fill a vacancy in the Board caused by the resignation of the Rev. C. R. Taylor, removed from the Diocese.

Much progress has been made in spiritual and material matters at St. Luke's Willmar (Rev. Horatio Gates, rector). The church has been decorated throughout, a rood screen erected, and a hot water plant installed in the rectory. The congregations are larger and the general interest is better than ever before. This is due to the long and faithful rectorship of the Rev. D. T. Booth, who was with the parish for more than a quarter of a century, and to the present incumbent.

The Indians at Prairie Island (an island in the Mississippi near Redwing) are soon to have a church building. They made generous gifts themselves, and received some outside help. The Rev. C. C. Rollit of Redwing has fostered this work and it is now in charge of the Rev. H. W. St. Clair, our Indian priest at Birch Coulie, who gives them one Sunday a month.

The Rev. Geo. and Mrs. Mueller have just donated to the vestry of their church (Christ Church, Albert Lea) the sum of $1,300, which amount pays for all the improvements recently made in the rectory. The parish has never been in a better spiritual and financial condition. Mr. and Mrs. Mueller expect to leave for Europe in May. During his absence the parish will be in charge of Mr. Philip Edwards, a member of the senior class at Seabury, who will be ordained deacon at once after his graduation in May.

MISSISSIPPI.

Theo. D. Bratton, D.D., Bishop.

Convocation at Lexington.

The Convocation of Jackson held a three days' session at Lexington, beginning Tuesday, February 21st. The attendance of clergy and people was good, and services were held three times a day. The Bishop was also in attendance. The Rev. John Beean of McComb read a paper on "The Deadwood of the Church"; the Rev. Edward McCrady of Canton, on "Christ the Divine"; and the Rev. Walter C. Whitaker of Jackson, on "Vacant Parishes: Their Cause and Their Cure." These papers will all be printed in the Journal of the Convocation and be distributed among the congregations.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Death of A. C Collingwood

The organist of St. James' Memorial Church, St. Louis, Mr. A. C. Collingwood, recently died at Edwardsville, Ill. He was a native of England and an Oxford graduate. He was 40 years of age, and is survived by his widow and one child.

NEWARK.

Edwin S. Lines, D.D., Bishop.

Conference of the Clergy—Notes.

The clergy of the Diocese were invited by the Bishop to a conference in the House of Prayer, Wednesday, March 1st, and eighty were present. After the Holy Communion, the Bishop read a paper having special reference to the use of the coming Lent to Missions, to Sunday School work, to diocesan finances. Special reference was made to the signs of religious interest manifest both in this country and in England, and the clergy were asked to have special thought for the use of Lent as a means of preparation for the coming of the Holy Spirit. Various diocesan matters were considered. In the afternoon, Bishop Courtney spoke on the use of Holy Scripture in Bible Readings and expository preaching. After the address in the morning and at noon, five-minute addresses were made by many of the clergy on the subjects presented. The clergy were the Bishop's guests at noon in the parish house of the House of Prayer.

On Sexagesima Sunday the Bishop confirmed twenty-one persons in Trinity Church, Bayonne, and eight at Trinity chapel. It was the last Sunday of the Rev. Frederick M. Kirkus in Trinity Church before becoming the rector of Trinity Church, Wilmington. A large offering was made for parochial purposes. Mr. Kirkus goes away to the great regret of his people, and with many evidences of their affection and good will.

The young men of the Brotherhood are making earnest efforts to make the daily Lenten service at 12:25, in Trinity Church, Newark, successful. The addresses will be made mainly by the clergy of the Diocese.

There is a notable men's club in St. Paul's Church, East Orange (Rev. Wm. P. Taylor, rector). At their annual dinner in the parish house, 150 men sat down, all belonging to the parish, with a few men of the neighborhood as guests. Speeches were made by the Bishop and several members of the club. Such a club shows in a remarkable way what can be done among men in any parish by a rector interested in his people.

Services were begun at a hall in Vailsburg, a district recently annexed to Newark, on the evening of Septuagesima Sunday, the Bishop making the address. Some sixty Church families were found in the neighborhood far removed from any church. The Rev. Lewis Cameron and Rev. Chas. L. Pardee will have special care of the services.

Four Sunday School conferences have been arranged for Lent in different parts of the Diocese, to be addressed by the Bishop and someone associated with the new Sunday School movement, in the hope of arousing interest in Sunday School work.

NEW JERSEY.

John Scarborough, D.D., LL.D., Bishop.

Parish House at Hammonton—Trenton Clericus—Woman's Auxiliary—Several Deaths—Missionary Apathy.

St. Mark's Church, Hammonton, has a new parish house, built of brick, unfinished as yet inside, but in use for social gatherings, and for choir and Sunday School. The Rev. Paul F. Hoffman, the rector of St. Mark's, has the satisfaction of seeing spiritual growth as well as material prosperity. The interior

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of the church building has been renewed and beautified. With a well furnished church, a commodious parish house, and a very pretty rectory, St. Mark's possesses all the requisites of a good working parish. The rector also has the charge of Christ Church, Waterford, which has been closed for a good while for lack of a congregation, but is now reopened.

The Trenton Clericus held its pre-Lenten meeting in Christ Church rectory with a good attendance. The Rev. James Stoddard read a strong paper on Tolstoi's book, *My Religion*. Both the paper and the discussion that followed were of more than passing interest. The Rev. D. McA. Harding, the oldest rector in Trenton, by tenure of office, was welcomed very cordially, as he had been laid by for some little time on account of serious indisposition. He is the first and only president of the Clericus. The social feature is not an unimportant part of the meeting.

The Lower Division of the Woman's Auxiliary held their spring meeting in St. Paul's Church, Camden, on February 23d. There was a large attendance. Mrs. S. A. Clark presided. The appointed speakers were the Rev. Mr. Hulse of New York, and Archdeacon Hughson of Asheville.

The Bishop officiated on February 23d at the funeral of Mrs. George Morgan Hills, in St. Mary's churchyard, Burlington. Mrs. Hills died at the home of her son, the Rev. John Dows Hills, in Oil City, Pa. The Rev. Dr. George Morgan Hills held a very prominent place in the Diocese for many years. He is buried under the shadow of St. Mary's, and his wife is now resting beside him, waiting for the great awakening.

The Diocese has lost several of its most prominent men recently by death, among them Dr. Henry C. Clark of Woodbury, long time a warden of Christ Church there; S. Meredith Dickinson, Esq., a vestryman of Trinity Church, Trenton, and the representative of one of New Jersey's oldest families, who was taken hence in the very prime of his manhood; and General Richard G. A. Donnelly, quartermaster of the military forces of the state, senior warden of Trinity Church, Trenton, who was buried with military honors on March 1st, from the church he had loved and served so long. The Bishop assisted the rector, the Rev. Hamilton Schuyler, in the burial office.

The Rev. Oscar S. Bunting, D.D., a former rector of St. Michael's Church, Trenton, died recently of typhoid fever at his home in Petersburg, Va. A memorial service was held on the day of the funeral at St. Michael's (the Rev. W. Strother Jones, D.D., rector), and his former parishioners attended in goodly numbers. There was a solemn service of prayers and hymns and fitting tributes were paid by the Bishop, the present rector, and several of the city clergy who had known Dr. Bunting well and labored side by side with him for several years, before he returned to his Southern home. Dr. Bunting was greatly beloved by those who knew him best.

Last year the Diocese raised for general missions about two-thirds of its apportionment; but this year, so far, it has fallen behind its record of a year ago. It is apportioned $13.200—about 69 cents per communicant—and by the last report from the Missions House in New York, only about $1,800 had been sent in and the year nearly half gone.

The Board of Missions makes its appropriations for the year at the May meeting, and there is likely to be either a very large deficit or a very large curtailment of work. The missionary note that was sounded in Boston seems to have died out or miscarried! There is a singular apathy in many of the parishes, and this Diocese is likely to fall even below its own past record.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Daughters of the King—Cleveland Notes.

The twentieth semi-annual meeting of the local assembly of the Daughters of the King of the state of Ohio was held Thursday, February 23d, at the Church of the Good Shepherd, Cleveland. The meeting was the largest ever held in the state, more than 100 delegates, representing the eighteen chapters in Ohio, being present.

The morning session began at 10 o'clock, with Holy Communion, in which Bishop Leonard was the celebrant, and preacher. He was assisted by the Rev. Robert Kell, chaplain of the Order, as epistoler, and Rev. B. W. R. Tayler, rector of the Church of the Good Shepherd, as gospeller. The subject of the Bishop's sermon was "Grace."

The afternoon was devoted to the presentation of papers and chapter reports. Papers were read on the following subjects: "Our Opportunities," Miss Alice Lampton, Zanesville; "A Churchwoman's Influence," Miss Harriet Pratt of Good Shepherd chapter, Cleveland; "Bible Reading," Mrs. George Robinson, Ravenna; "Conscience," Miss Ada J. Freeman, Ravenna; "An Ideal Daughter of the King," Mrs. J. M. Withycombe, Elyria.

In addition, brief addresses were delivered by Rev. Messrs. Withycombe, Tayler, and Kell, and Miss Brenneman of Cayuhoga Falls, the President of the Order. The sentiment of the meeting was that the Order ought to participate in the forward movement, and steps along that line will probably be taken before the next meeting, which will be held at Calvary Church, Sandusky, next summer.

The united Lenten services of the Cleveland churches will be held this year in St. Paul's Church on Wednesday evenings, beginning Ash Wednesday. The preachers at these services will be Bishop Leonard; Rev. Wm. D. Maxon, D.D., rector of Christ Church, Detroit; Rev. A. W. Arundel, D.D., rector of Trinity Church, Pittsburgh; Rev. Geo. Clarke Cox, rector of Calvary Church, Cincinnati; Rev. Jas. H. McIlvaine, D.D., rector of Calvary Church, Pittsburgh, and Bishop Burton of Lexington.

The Rev. G. Fred Williams, rector of Ascension Church, Lakewood, has been granted a two months' leave of absence by his vestry, and with his wife has gone to California to rest and recuperate. During his absence the services will be conducted by Mr. William Richardson, a lay reader.

OKLAHOMA AND INDIAN TERRITORY.

F. K. Brooke, D.D., Miss. Bp.

Deanery at McAlester.

The winter meeting of the Eastern Deanery was held at All Saints' Church, South McAlester, I. T. (Rev. C. W. Cook, rector), on February 21st, 22nd, and 23d. Strong sermons were delivered by the Bishop, the Dean, and others, supplemented by carefully prepared papers on interesting subjects, by Rev. Messrs. Cook and Baldwin, which were discussed by the members of the Deanery, both clerical and lay. The present Dean, the Rev. A. Basil Perry, rector of Grace Church, Muskogee, I. T., was unanimously re-elected for the third term, the Rev. Mr. Baldwin of Vinita, I. T., being elected Secretary and Treasurer. The Deanery closed with a Quiet Hour, and meditation by the Bishop.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Lenten Preachers—Philadelphia Notes.

Most of the parishes in and about Philadelphia have arranged for special Lenten services, at which time there will be a general exchange of pulpits. At the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector) there will be a special ser-

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"By some oversight, probably, there is no mention in the Philadelphia correspondent's article in the current number of The Living Church of Mr. Frederic C. Morehouse's paper on 'Church Parties,' given by him before the February meeting of the Church Club of Philadelphia. A paper of the notable excellence of this one, and upon a subject involving so extensive a review of Church History, might properly and profitably be given to the Church at large, in some printed form. For luminous and comprehensive treatment, and for fair dealing with all phases of Church thought and movement, Mr. Morehouse's lecture deserves high praise. It is to be hoped that it may soon be put within the reach of the impartial reviewer, and of the reading public generally.

"Samuel Upjohn.

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vice on Thursday evenings for men only, which will be addressed by Messrs. George C. Thomas, A. Morton Cooper, Henry E. Ballou, J. Lee Patton, and Franklin S. Edmonds. A similar series of services will be held at St. Simeon's Church (the Rev. Edgar Cope, rector), and at St. John's Free Church (the Rev. John P. Bagley, rector). At the Church of the Transfiguration (the Rev. H. H. P. Roche, rector) the special preachers on Thursday evenings will be: the Rev. W. Bernard Gilpin of Christ Church mission, the Rev. A. G. Mortimer, D.D., of St. Mark's, the Rev. Eliot White of St. James', Long Branch, the Rev. A. J. Arnold of St. Mary's, the Rev. Daniel I. Odell of the Church of the Annunciation, the Rev. William McGarvey, D.D., of St. Elisabeth's, and the Rev. H. Page Dyer of the Church of the Ascension.

On Quinquagesima the first $5,000 of the endowment fund for the Church of the Good Shepherd (the Rev. John A. Goodfellow, rector) was completed. Sufficient funds were also contributed to insure the installation of a new heating plant.

The Gleaners' Chapter of the Guild of the Church of the Advocate (the Rev. Henry Martyn Medary, rector) have purchased and presented to the parish the sumptuous edition of the Book of Common Prayer known as the "Prayer Book of Edward VII." It is magnificently bound in levant morocco and was placed for use on the altar of the church. The Rev. Edward R. Noble has become curate of this parish and has completely reorganized the Sunday School, introduced a new system of instruction and further additions looking toward the greater attractiveness and interest of the sessions are contemplated.

A silver loving cup has been presented to the Rev. Joseph L. Miller, for many years curate of St. Stephen's Church (the Rev. Beverley E. Warner, D.D., rector) by the Sunday School of the parish.

Over $3,000 has already been pledged to the fund to wipe out the entire indebtedness on the Church of the Ascension (the Rev. G. Woolsey Hodge, rector).

A magnificent crucifix has been presented to the Rt. Rev. the Bishop Coadjutor of the Diocese of Albany by the children of St. Peter's Church, Philadelphia, of which Dr. Nelson was rector.

It will be remembered that at the time of the reception to the Archbishop of Canterbury at the Academy of Music during the Convention of the Brotherhood of St. Andrew, a replica of the Chair of St. Augustine was provided, which belonged to St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector). This chair had been made from a famous mulberry tree which was displaced in order to extend the chancel. A picture of this chair, together with a short history framed in the same wood as that from which the chair had been made, was sent to the Archbishop of Canterbury, and a gracious letter has been received from his Grace acknowledging the gift.

The fine parish house of the Church of the Resurrection (the Rev. Joseph R. Moore, rector) was opened with appropriate exercises and is a splendid addition to the usefulness of the parish. No parish is more fortunately situated than the Church of the Resurrection, but the work has been somewhat retarded by inappropriate buildings.

Parochial retreats were held both at St. Clement's Church, Philadelphia, and at Calvary Church, West Philadelphia, on Ash Wednesday.

A great gathering of seniors and juniors belonging to the Philadelphia Local Assembly B. S. A. met in the Church of the Incarnation (the Rev. Norman Van Pelt Levis, rector) to prepare for Lent. The two chaplains, the Rev. Mr. Levis and the Rev. S. M. Holden

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of St. Stephen's, Wissahickon, took the service. Mr. Mahlon N. Kline, chairman of the Lenten Service committee, told of the plans for the bringing of men to the noon-day service at St. Stephen's and at St. Paul's Church. The chief address was made by the President of the National Council of the Brotherhood of St. Andrew, Mr. Robert H. Gardiner, whose topic was "Freedom." Cards of invitation to the Lenten services have been widely distributed, and an entirely new hymnal has been provided. Mr. Ewing L. Miller, who for ten years past has been in charge of these services, has been compelled to take a long rest, and is at present travelling by way of Panama to San Francisco.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Convocation at Franklin.

THE NORTHERN CONVOCATION held its mid-winter meeting at St. John's Church, Franklin, on February 27, 28. At the opening service the sermon was preached by the Rev. A. E. Clay of Foxburg. The Rev. J. M. Robertson read a paper on "The Emphasis of Biological Views in Theology"; the Rev. W. H. Morgan, on "Questions Concerning Popular Views of Religion"; and the Rev. F. C. Hartshorne and the Rev. J. R. Wightman spoke concerning the proposed changes in the diocesan Canons. In the evening there was a missionary meeting, at which Bishop Whitehead and Archdeacon Cole were the speakers.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Quiet Day at the Cathedral.

A PRE-LENTEN Quiet Day was held at St. Paul's Cathedral, Cincinnati, on Thursday, March 2nd, by the Rev. F. C. Powell of the Society of St. John the Evangelist. The attendance during the whole of the day was quite large. The meditations were very spiritual and helpful. Fr. Powell also preached on the evening of March 1st. The day included Holy Communion at 7:30 A. M.; breakfast in the parish rooms at 8:15 A. M.; Morning Prayer, 9:15 A. M; address, 10 A. M.; address, 11:30 A. M.; luncheon, 12:30 P. M.; address, 2:30 P. M.; address, 4 P. M.; Evening Prayer, 5 P. M.; sermon, 8 P.M.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Notes—Missionary Building Fund—Fire Loss at Harriman—Memphis Convocation.

ST. ALBAN'S MISSION, in New South Memphis, under the charge of the Very Rev. James Craik Morris, Dean of St. Mary's Cathedral, makes its final financial report on building, showing a total amount of subscriptions received to be $2,153.87, leaving a balance due for the building and furnishing of $650. which is to be met by monthly payments. St. Alban's now has a nice church, well furnished, and with only this remaining indebtedness, and all accomplished in almost a year.

ST. TIMOTHY'S, Rossville, under the charge of the Rev. W. C. Robertson of Chattanooga, has recently finished a satisfactory chapel and has a small rectory adjoining. Mr. Donald MacGillivray serves as lay reader. Only a year ago this work was begun, and regular services are maintained every Sunday, with a good Sunday School. It is contemplated that a night school will soon be opened.

THE BISHOP has recently given approval to an organization known as the Missionary Building Fund of the Diocese of Tennessee, which is for the purpose of erecting missionary churches and securing pledges for this purpose, by which persons promise to give a fixed amount for each missionary church erected. Already a number of pledges have been made, and the first church to be erected will probably be one at Union City, where a mission has recently been organized and services are being held regularly under the direction of the General Missionary, Rev. R. W. Rhames. The officers appointed for this organization are: Rev. Thomas D. Windiate of Memphis, Chairman; Rev. R. W. Rhames of Jackson, Secretary, and Mr. F. Schaas of Continental Savings Bank, Memphis, Treasurer.

THE MISSIONARY at Harriman, Rev. G. E. Edgar, lost all his possessions, and he and his family barely escaped with their lives, in a fire that destroyed the house in which he resided on the early morning of February 16th. There was no insurance on the personal property destroyed, the house being one rented by the family. Nothing was saved but the clothing which the members of the family had on at the time of their hasty escape.

THE FEBRUARY meeting of the Convocation of Memphis (Rev. Thomas D. Windiate, Dean), was held at Grace Church, Memphis, beginning Tuesday night, February 14th, and opened with a service at which the Rev. Nevil Joyner of Bolivar preached the sermon on "Our Responsibility to Others," and after the service a reception was given by the Junior Brotherhood of Grace Church in the nature of a missionary evening. On Wednesday a sermon was preached by the Rev. Francis Moore of Mason, on "Sacramental Helps to Mission Work." A meeting of the clergy took place in the afternoon, and at the night service the Rev. Holly W. Wells preached the sermon, the subject assigned being Symbols and Forms in the Church's Missions. After the service a conference was held on Sunday School Work, in which the superintendents of the Sunday Schools of Memphis took part, Mr. W. I. Moody of the Cathedral, Mr. George Watts of the Good Shepherd, Mr. Jett of St. Luke's, Mr. Chambers of Holy Trinity, and Mr. Tully Robinson of Grace, also Miss Willie Frazier, head of the Infant Department of Grace, and Mrs. J. E. Randall, teaching at St. Alban's. The Bishop presided at this conference, and the tenor of the meeting was for more united action between the city Sunday Schools. In furtherance of this view, the Very Rev. J. Craik Morris of St. Mary's Cathedral was appointed a committee of one to arrange a

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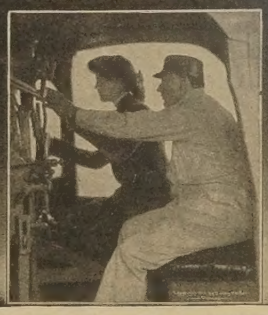

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meeting of the superintendents for some action.

On Thursday morning the Bishop, at an early service celebrated the Holy Communion and addressed the clergy and afterwards met them in conference. At the later service, the Very Rev. J. C. Morris made an address on practical charity work. This was followed by a conference, participated in by Mrs. Evelin Estes, Mrs. S. T. Smith, Mr. Johnson, all the clergy present and others, and resulted in the fixing of the first Monday in March, at 4 P. M., at Grace Church for the meeting of representatives of the parishes of Memphis to consider united work for those in distress. The Rev. Granville Allison was appointed a committee of one to arrange the meeting.

On Thursday afternoon, the Rev. R. W. Rhames, General Missionary of the Diocese, made an address to women on their help to missions, after which a conference on Missionary Work was held, at which Mrs. Gailor presided, at which various subjects of mission work were discussed, as the writing of personal letters by the Auxiliary women to Churchwomen in isolated places, the recent organization of a Church Building Society in the Diocese which secures pledges from various sources promising so much for each church built. The Bishop appointed as chairman of this society, the Rev. Thomas D. Windiate, secretary, Rev. R. W. Rhames, and treasurer, Mr. F. Schaas of the Continental Savings Bank, Memphis. A number of pledges have already been received. Miss Margaret Rogers told of the work of St. Mary's League for the assistance of the Colored work in the Diocese, and Mrs. Charles Richmond told of the Junior Auxiliary work.

A short service was held at night, at which addresses were made by the Rev. F. D. Devall and Rev. Thomas D. Windiate, on Missions at Our Doors, followed by an open meeting of the Grace chapter B. S. A., attended by a large number of men. The recently formed Local Assembly of Memphis also held a meeting and steps were taken for holding downtown Lenten services.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Lenten Services—Choir Organization.

Noon-day Lenten services for business men, under the auspices of the Brotherhood of St. Andrew, will be held daily in the Church of the Epiphany. The service will begin at 12 and close promptly at 12:25. During the month of March, addresses will be delivered by the Bishop of Washington, Rev. Drs. McKim and George Williamson Smith, and Rev. Messrs. C. R. Stetson, Clement Brown, J. D. La Mothe, F. B. Howden, and Herbert S. Smith, D.D., of this Diocese, and by the Rev. Drs. Eccleston and Dame, and the Rev. Messrs. Edwin B. Niver and Peregrine Wroth of Baltimore. On March 29, 30, and 31, the Rev. John McGaw Foster, rector of the Church of the Messiah, Boston, will speak.

A movement has been begun for organizing a chorus, the members of which will be taken from the auxiliary choirs of the churches of the Diocese, the objects in view being, (1) to give a yearly concert for the benefit of some charity; (2) to strengthen the Lenten choirs; (3) to improve the taste for good Church music; (4) to have always ready a body of trained singers for important ecclesiastical functions. The plan is that each parish shall be represented by a chapter, having a chairman, whose duty it shall be to keep an active membership of not less than ten singers of her own congregation. The membership will be limited to Churchwomen who are non-professional singers, and all such with good voices and a correct musical ear will be eligible. The musical director will be Mr. Otto Torney Simon, a member of St. Thomas' parish, who has volunteered for this work, and is well equipped for it, having been for five years professor of Singing and Chorus Training in the Peabody Conservatory, Baltimore, and completing his musical education in London, Paris, and Milan. The Bishop is much interested in this undertaking, and through the kindness and interest of the rectors, chairmen have already been selected in the following parishes, and have entered enthusiastically upon the work: Ascension Pro-Cathedral, Christ Church (Georgetown), St. John's, St. Margaret's, St. Mark's, St. Michael's, St. Paul's, St. Stephen's, St. Thomas'.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Missionary Mass Meeting.

A mass meeting in the interest of missions was held at Grace Church, Kansas City, on the night of Sexagesima Sunday, when the Bishop of the Diocese and the Bishop of Central Pennsylvania urged greater missionary activity upon the Churchmen of the Diocese. Large interest was shown on the part of the congregation, which included members of all the city parishes, and the music for the service was rendered by the choir of the parish, considerably augmented by other singers for the occasion.

CANADA.

Death of Mrs. Medley—News of the Dioceses.

Diocese of Fredericton.

Great sorrow is felt at the death of Mrs. Medley, widow of the late Bishop Medley, first Metropolitan of the Canadian Church. Her death took place at her home in Fredericton, February 26th, after an illness of only a few days, of pneumonia. Mrs. Medley who was 83 years old, was a Miss Margaret Hudson before her marriage, and was for eighteen years a nurse in a hospital, under Florence Nightingale. In 1863 she became the second wife of Bishop Medley. Mrs. Medley was known throughout eastern Canada for her charitable acts and gifts to the Church. At the time of her death the chimes of the Cathedral, Fredericton, the church she had loved so well, and worshipped in so long, were tolled for half an hour by order of Bishop Kingdon. In the city churches on Sunday evening, the day on which she passed away, mention was made of her life. The beautiful Cathedral at Fredericton, upon which Bishop Medley spent so many years of loving labor, is his best memorial.

Diocese of Huron.

The Rev. J. W. Hodgins, Rural Dean of Huron, and rector of St. Thomas' Church, Seaforth, has accepted the offer of the rectorate of Holy Trinity Church, Chatham. He enters upon his new parish duties in the end of March.

Diocese of Kootenay.

Three new churches are building and almost completed in this Diocese. That at Fernie, to take the place of the one burned last year, will be ready in March. Bishop Dart is to consecrate the church at Penticton in March.

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